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THE

# APOCALYPSE OF ST. JOHN,

IN

## A SYRIAC VERSION.

Apoc. xxii. 19–21 : Act. i. 1–3.

Apoc. vii. 2–9.

# THE APOCALYPSE OF ST. JOHN,

IN

## A SYRIAC VERSION HITHERTO UNKNOWN;

EDITED,

*(FROM A MS. IN THE LIBRARY OF THE EARL OF CRAWFORD AND BALCARRES)*,

WITH

CRITICAL NOTES ON THE SYRIAC TEXT,

AND AN

ANNOTATED RECONSTRUCTION OF THE UNDERLYING GREEK TEXT,

BY

JOHN GWYNN, D.D., D.C.L.,

*Regius Professor of Divinity, and sometime Fellow of Trinity College, in the University of Dublin;*

TO WHICH IS PREFIXED

*AN INTRODUCTORY DISSERTATION*

ON THE

SYRIAC VERSIONS OF THE APOCALYPSE,

BY THE EDITOR.

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TO

THE PROVOST AND SENIOR FELLOWS

OF

TRINITY COLLEGE, DUBLIN,

THIS EDITION OF THE APOCALYPSE IN SYRIAC,

BEING

THE FIRST SYRIAC BOOK ISSUED FROM THE

DUBLIN UNIVERSITY PRESS,

Is Dedicated,

IN ACKNOWLEDGMENT OF THEIR LIBERALITY IN UNDERTAKING

THE COST OF ITS PUBLICATION,

BY

THE EDITOR.

Trinity College, Dublin,
*November, 1896.*

# PREFACE.

In preparing for publication this edition of a Syriac version of the Apocalypse distinct from that which has hitherto been the only one known, I have judged it best to reproduce the text *paginatim et lineatim* as it stands in the manuscript from which I derive it. I have merely restored a few letters and points which were illegible or doubtful in the original, usually marking such restorations with square brackets, and in every case indicating them in the Notes which I have added after the text. The Ms. has happily reached us in such good preservation, that the instances in which this has been needful are very few. The Syriac text, and following Notes, form Part II of this volume. My aim has been to place any Syriac scholar who may consult it, as nearly as may be in the same position as if he had the Ms. itself before him. This I believe has been substantially effected, so far as is practicable in a typographical reproduction; though here and there, in the placing of points, slight variations have occurred,—probably immaterial, for in this respect the usage of the scribe seems to have been arbitrary. The prefixed autotype Plate gives a perfect representation of two columns of the Ms.; and a comparison of these with the corresponding columns of the printed text will show exactly the degree of faithfulness which has been attained in the latter.

In Part I, I have given a reconstruction of the Greek text on which the translator may be supposed to have worked. From it, a student of

the New Testament who is unacquainted with Syriac, will be able to ascertain the textual evidence of this version less indirectly, and more surely, than through the medium of a rendering into Latin or English. At the points where doubt exists as to the underlying Greek, I have added such footnotes as may enable the reader of it to judge for himself; but, thanks to the fidelity and clearness of the translator's work, such points are not many, and none of them is material. I may safely affirm that on every textual question of interest or importance, this version bears its testimony without ambiguity, and my Greek text conveys that testimony with precision. At p. cxlv will be found an exact statement of the limits within which it may be relied on as a textual authority.

To this text I have prefixed a Dissertation, in which I have fully discussed the Syriac text, and its underlying Greek. I have endeavoured to lead to the conclusion that this Apocalypse is a portion of the original "Philoxenian" New Testament, as translated A.D. 508, for Philoxenus of Mabug, by Polycarpus "the Chorepiscopus." I have endeavoured to show, farther, that the other version of the Apocalypse, first printed by De Dieu in 1627, is a revision of this, and belongs probably to the Syriac New Testament of Thomas of Harkel, of A.D. 616.

Whether I am right or not in these views, I think it will be admitted by competent critics that the version now printed is older than the other, is superior to it in linguistic purity and in textual value, and is therefore more worthy of being printed in future Syriac New Testaments as a supplement to the Peshitto, in company with the text of the four non-Peshitto Catholic Epistles, first edited in 1630 by Pococke. The affinity between that text of the Epistles and this of the Apocalypse is evident; whereas the De Dieu Apocalypse, alike in diction and in method, is Harkleian, harmonizing neither with the Pococke Epistles nor with the Peshitto.

In the Chapters of the Dissertation which relate to the Greek text, I have judged it most fitting to treat of the authorities—manuscripts or versions—apart from all textual theories, and simply in view of the facts presented by them when independently studied. I have therefore refrained from using the terms "Neutral," "Western," "Alexandrian," "Syrian," and soforth, as designating types of text.

I gladly take this opportunity of acknowledging the great liberality of the Earl of Crawford in giving me permission to borrow from his Library and to retain for many months this unique Ms.

I have also to express my thanks to the Rev. G. H. Gwilliam, B.D., Fellow of Hertford College, Oxford, for the information which led me to the discovery of this version, and for much valuable advice and assistance in the course of the present work,—especially for his efficient help in deciphering the defaced colophon: to Mr. J. P. Edmond, Librarian to Lord Crawford, for many verifications of the readings of the Ms.: to Dr. Karl Hörning, late of the Ms. Department of the British Museum, for collation with the original of my transcript of the extract from Ms. Add. 17193, page 35, Part II: to the Rev. H. Jackson Lawlor, B.D., Senior Chaplain of St. Mary's, Edinburgh, and to the Rev. A. Edward Johnston, B.D., Assistant Lecturer in Divinity, Dublin, for careful reading and correction of the proofs of the Syriac text and matter pertaining to it, and for helpful suggestions, some of which are specially acknowledged in the Notes: to Mr. John I. Beare, M.A., Fellow of Trinity College, Dublin, for similar services in the revision of the Greek text and appended Notes: to the Rev. John H. Bernard, D.D., Archbishop King's Lecturer in Divinity and Fellow of Trinity College, Dublin, for useful criticisms and advice on the investigations contained in Chapters III and IV of the Dissertation: and to Mr. John B. Bury, M.A., Fellow of Trinity College, Dublin, for valuable help in the topographical and historical inquiries, of which the results are summed up in Chapter VIII.

I desire to record, farther, the advice and encouragement which, in the progress of this work, I received from two eminent scholars whose loss, within the last few years, all who are concerned in Semitic studies have to deplore—Dr. William Wright, Professor of Arabic in the University of Cambridge, whose judgment guided me in the paleographic questions discussed in Chapter VII of the Dissertation; and the Very Rev. Dr. R. Payne Smith, Dean of Canterbury, to whom I frequently had recourse —and never without a satisfying response from his ready kindness and great learning—in doubtful points of Syriac scholarship. At his request I placed in his hands the sheets containing the Syriac text when first printed (in 1892), and references to them will be found in the latter part of his *Thesaurus*.

It only remains that I should express my obligations to Mr. Weldrick, of the Dublin University Press, and to his staff, for the care they have bestowed on the printing of the work, especially of the Syriac text.

JOHN GWYNN.

*November, 1896.*

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# THE APOCALYPSE.

## PART I.

INTRODUCTORY DISSERTATION, AND GREEK TEXT WITH FOOTNOTES.

# INTRODUCTORY DISSERTATION.

## THE SYRIAC VERSIONS OF THE APOCALYPSE.

### CHAPTER I.

#### PREFATORY.

1.—*Plan and Contents of the present Work.*

The Syriac version of the Apocalypse, which I now introduce to the knowledge of Biblical scholars, forms part of a Ms. of the New Testament in Syriac belonging to the Library of the Earl of Crawford. This Ms. was purchased in London by the late Earl in or about the year 1860, but no record has been preserved of the seller's name, nor is it known how or at what time it was brought to Europe. In a Memoir published by the Royal Irish Academy, in vol. xxx of their *Transactions* (pp. 347 *sqq.*), I have already given a full account of it and of its contents, and an investigation into its date and history; and have also discussed the character, and endeavoured to determine the authorship, of the version of the Apocalypse which it contains. In the present Dissertation my principal object is to enter more fully than I have done in that Memoir into the consideration of this version: at its close I propose to give a summary of the results I have arrived at with regard to the Ms. itself. For the present it suffices to say of it that, among Syriac Mss. of non-European origin, it is unique, as being the only one that exhibits the entire New Testament—the Peshitto text supplemented not only by the four minor Catholic Epistles (2 Peter, 2 and 3 John, and Jude), but by the Apocalypse,—that it was written in a Jacobite monastery of north-eastern Mesopotamia, and that its age has been variously estimated at from seven to eleven hundred years.

Immediately after the present Dissertation, forming with it Part I of the present volume, I have given (pp. 1–48) for the convenience of students of the New Testament who do not read Syriac, in lieu of the usual Latin translation, a reconstruction of the Greek text of the Apocalypse which may be presumed to underlie the Syriac, with footnotes appended dealing with the relations of agreement and disagreement that subsist between that text and the other chief authorities. In Part II (pp. 1–29), I have printed the Syriac text complete, reproducing it page for page and line for line, exactly as it stands in the Ms.; followed (pp. 37 *sqq.*) by a body of Notes, in which I have indicated the chief points of interest in it, and the emendations required by it here and there.

## II.—*The Syriac Versions of the extra-Peshitto Books of the N. T.*

It is generally known that the Apocalypse and the Four Epistles above specified are not acknowledged as part of the Peshitto Canon; and that the Apocalypse is wanting from all, and the Four Epistles from all the earlier, and nearly all the later, Mss. hitherto described of the New Testament in Syriac, as well as from all the earlier printed editions, beginning with the *Editio Princeps* of Widmanstad (1555). These Books were for the first time edited as part of the Syriac New Testament by Sionita in the Paris Polyglot of 1633, in a form substantially identical with the Syriac texts which had been separately issued—of the Apocalypse, by De Dieu in 1627,[a] and of the Four Epistles, by Pococke in 1630.[b] Thence they passed into the Syriac columns of Walton's Polyglot (1657), and into all subsequent Syriac New Testaments. This text of the Four Epistles ("Pococke's," as it is commonly called) is the one exhibited in our Ms.; but of it I do not propose to treat except incidentally, my present business being with the Apocalypse. As regards the commonly printed text of the Apocalypse (known as "De Dieu's"), there is no room to question that it is the work of an age much later than that of the Peshitto, and is formed on different principles. Its date and authorship are undetermined, but its affinity to the New Testament version of Thomas of Harkel is unmistakable. Of the few Mss. which contain it, however,

[a] From the Leyden University Ms., Cod. Scalig. 18 (Syr.).

[b] From the Bodleian Ms., Bod. Or. 119.

not one exhibits it as part either of the Harkleian version or of the Peshitto. Yet if not actually the work of Thomas of Harkel, it is wrought so strictly on the lines of the rigid and peculiar method introduced by him, that it cannot be placed earlier—or (probably) much if at all later—than his time; and it may be provisionally assigned to the first half of the seventh century.

It may naturally be—and in point of fact has been[a]—questioned whether Sionita, and (after him) Walton and subsequent editors, have not judged amiss in thus deviating from the practice of the Mss., and using as a supplement to the Peshitto, a version so widely remote from it in method and diction, as well as in probable age. In reply it may be fairly urged, that the object of these editors being to present a Syriac New Testament in all parts corresponding to the Greek and the Latin, they were justified in adopting the only version of the Apocalypse that was forthcoming, so as to give completeness to their publication even though homogeneity was unattainable.[b] Nor was there any reason to apprehend that students of the Syriac New Testament might be misled by this arrangement; for even a superficial knowledge of the language would make it impossible for a reader to mistake this supplement for an integral part of the version to which it is appended. Nor again (it may be added with hardly less confidence) could any competent scholar suppose it to come from the same translation as the other portion of extraneous matter above referred to—that which comprises the four non-Peshitto Epistles. These two supplements, though together included in the printed editions, were derived, as above stated, by two different editors, from two independent sources, and are associated in no known Syriac Ms. of the New Testament[c] of Eastern

[a] As, *e.g.*, by Scrivener, *Introduction*, Chap. III, § 3, p. 315 (3rd edition).

[b] In like manner, but with some (though very recent) Ms. authority, Walton includes with the Peshitto Old Testament, 3 Esdras and part of Tobit in a version evidently Hexaplar.

[c] The Paris Ms., Biblioth. Nat., *Supplément* 79 (No. 5 of Zotenberg's *Catalogue*), though it incorporates the supplementary Books with the Peshitto, is no exception to what has been stated above. It was written in Paris, in 1695, sixty-two years after the printing of the Paris Polyglot.

These Books are found together in one Ms. of Oriental origin only—the Dublin Ms., B. 5. 16 (Trinity Coll.). But this Ms. (see *Transactions, Royal Irish Academy*, vol. xxvii, pp. 271, 283), is a transcript made in 1625 by a monk of the Lebanon for Archbishop Ussher; and it is not a Syriac New Testament, but a supplement to the Syriac New Testament. The combination of its contents (Apocalypse, *Pericope de Adultera*, Four Epistles) is but the reflex of Ussher's desire to

origin. They have nothing in common save the negative fact that they do not belong to the Peshitto. The Syriac of the Apocalypse of the printed editions is unsparingly graecized, and its method is severely (even servilely) literal. The Syriac of the Four Epistles is idiomatic, and its method combines faithfulness with freedom. In both respects—diction and method—the former portion (as has been above said) bears the artificial character of the Harkleian; while the latter follows the lines of the Peshitto and makes a near approach to the excellence of that admirable version. Critics of experience and acuteness may perhaps detect shortcomings on the part of the translator of these Epistles, and may fix on points in which he falls short of the Peshitto standard: but the ordinary Syriac student is conscious of no marked change of style when he passes in reading from 1 Peter to 2 Peter, from 1 John to 2 and 3 John. In the Ms. from which Pococke's *Editio Princeps* of the Four Epistles was printed, they stand, not as in most earlier copies postponed to the Three Epistles of the Peshitto, but in their usual Greek order. I suspect that if the first editor of the Syriac New Testament in 1555 had had in his hands this or a similar Ms., these Epistles would have been unhesitatingly included by him, and accepted by Biblical scholars without question, as an integral part of the Peshitto. Or if questioned, they would have been questioned on grounds of external evidence—for, from the time of Cosmas Indicopleustes[a] (sixth century), it has been known that the Peshitto Canon lacks these Epistles—not of internal discrepancy of style and language, or of inferiority of execution.

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procure the Syriac text of the portions of the New Testament that were wanting from Widmanstad's edition; and it gives no sure ground for presuming that the scribe found them in one and the same Ms.

[a] In his *Topographia Christiana*, lib. VII, p. 292 D.

## CHAPTER II.

### THE PRESENT VERSION.

#### I.—*Its Character and Merits.*

WHAT has been said, in the previous Chapter, of the resemblance to the Peshitto borne by the "Pococke" Epistles, may be affirmed, with at least equal confidence, of the Apocalypse in the version which I now publish. Lord Crawford's Ms., whence I derive it, was (see pp. ex, exi, *infr.*) in the possession of an Eastern—probably Jacobite—Patriarch in 1534. The Ms. on which Widmanstad's *Editio Princeps* of the Syriac New Testament was mainly based, was sent from Marde, in Mesopotamia, in or before 1549, by the then Jacobite Patriarch, through the hands of Moses, one of his priests, who became Widmanstad's helper in preparing that edition.[a] This Ms. is not now forthcoming, but is known to have contained the whole Peshitto New Testament, and no more.[b] Had that Patriarch, instead of this copy, possessed, like the Patriarch of fifteen years earlier, and sent to Europe, the Crawford Ms., or one of equivalent contents, it may safely be presumed that Widmanstad would have, on its authority, given to the world, without doubt and in all good faith, a Syriac New Testament complete in all parts and commensurate with the Greek canon as commonly received. Thus the *Editio Princeps* would have exhibited, with the Peshitto and distinguished from it by no external indications, not only the Four Epistles, but the Apocalypse, in a version

[a] For the history of Widmanstad's edition, see the prefixed *Dedicatio* ad *Div. Ferdinandum Imperat. Design.* (a * * *, fo. 3 *v°*, *et sqq.*); and for the date of the mission of Moses see the Syriac Note appended to the Gospels (fo. 131 *v°*), which states that he was sent to Pope Paul [III], who died, November, 1549;—See also Wright's *Catalogue of Syriac Mss. in British Museum*, pp. 215, 216, for evidence that he reached Rome before Pope Paul's death.

[b] See the prefatory Note to the Catholic Epistles (Widmanstad's edition), BB. fo. 1, *v°*); and the appended *Epistle to Gienger* (KK. fo. 3, *v°*).

so closely akin in style and language to the Books of the Peshitto proper, that even an accomplished Semitic scholar might readily fail to discover in the supplementary matter the traces of a later hand. Widmanstad seems to have been unaware that the Canon of the Peshitto fell short of the completeness of the Greek, and to have supposed that the absence of the Apocalypse and Four Epistles from the copy brought by Moses was a mere defect of that Ms.[a] Better-informed critics would, no doubt, have challenged the Four Epistles on the grounds of external evidence above referred to; but as regards the Apocalypse no such evidence was then forthcoming, and the supplementary character of the version of that Book might readily have escaped detection. For, in point of internal evidence, it might well pass muster. The merits which I have above attributed to the version of the Four Epistles, distinguish—as it seems to me, in a degree even higher—the version of the Apocalypse which the Crawford Ms. associates with it. The Greek of the Apocalypse, above all other New Testament writings, has a Semitic cast, and therefore is capable of idiomatic, while exact, reproduction in a Semitic tongue, such as no effort of a translator could attain in rendering the Epistles in question, or any other part of the New Testament. Compared with the Peshitto proper, it will be found to rival it in vernacular propriety, while giving a closer rendering of the Greek: compared with the Apocalypse of the printed texts, its superiority in purity of idiom, maintained without sacrifice of fidelity to its original, will be apparent.

That the present version deserves the twofold praise I claim for it—of faithfulness at once to the Greek original and to the Syriac idiom—will, I believe, be agreed by all competent critics who examine its text as printed at the close of the second Part of the present volume. It is so exact, that in comparing it with the original, no difficulty will be found in determining what reading of the Greek the translator had before him, except in cases where the deficiencies of the Syriac language—its want of case-endings, its poverty of verbal forms, or the like—make the discrimination between two or more rival readings impossible: while at the same time it is so idiomatic, that no instance will be met with in which he has

[a] See the references cited in the notes to last page.

sacrificed vernacular propriety for the sake of precise literalness of rendering. His scrupulous fidelity to the substance of the Greek has nowhere betrayed him into the adoption or imitation of Greek constructions, by which the Syriac of the other version of the Apocalypse (in common with the Harkleian) is systematically debased. With him, every word, as well as every phrase, is, with rare exceptions, represented by a purely Syriac equivalent; and the expedient of naturalizing Greek words, adapted or transliterated, is resorted to only in the two extreme cases—of words which have absolutely no Syriac equivalent, such as χρυσόπρασος (xxi. 20)—and of words which, by the usage of good writers, have been admitted into the Syriac vocabulary, such as διαθήκη, στάδιον, στολή (xi. 19, xiv. 20, vi. 11); to which are, perhaps, to be added some words of doubtfully Greek origin, such as ἄψινθος, κιβωτός (viii. 11, xi. 9) and some names of precious stones in xxi. 19, 20, and elsewhere. But this practice is with him less frequent than even in the Peshitto New Testament.[a] It is to be added, that he steadfastly avoids the fault of most Syriac translators—the only one justly chargeable as habitual against the Peshitto, of a tendency to amplification and paraphrase. The result is, that it would be difficult for a reader unacquainted with the Greek of the Apocalypse to discover that he had here before him a translation, and not an original document. This is so partly, no doubt, in consequence of the character, already noticed, of the Greek, which being of Semitic rather than Hellenic cast, passes naturally, and without reluctance, into Syriac. But any scholar who compares this with the other Syriac version of the Apocalypse, marked as the latter is by a perpetual graecizing of diction and construction, will soon satisfy himself that the purity and idiomatic propriety which, in this version, are combined with close fidelity of rendering, are largely due to the happy method and skill of the translator, and not by any means altogether to the character of the Book with which he had to deal.

### II.—*Its general Affinity to the Peshitto.*

Although, as I have said, even a practised Syriac scholar might well have been misled into accepting this version as belonging to the Peshitto,

[a] See below, p. xxx.

if the Syriac New Testament had first reached him in a Ms. like Lord Crawford's, in which this is incorporated with the acknowledged Peshitto Books, I do not suggest it even as a possible hypothesis that it may be an integral part of that great version. Its affinity to the Peshitto is far from being so close as that of the other version to the Harkleian: it is such an affinity as bespeaks a translator not identical, or even contemporaneous, with the person (or any of the persons, if there were more than one) to whom we owe the Peshitto; but rather one who had made that version his study, and so imbued himself with its manner and spirit, that, in this his work supplemental to it, he naturally and without effort reproduces in the main its diction and idiom, and in great measure follows its method, though aiming at stricter adherence to his original.

### III.—*Its special Affinity to the O. T. Peshitto.*

Careful scrutiny discloses a further characteristic of this version. Among the Books of the New Testament, the Apocalypse is not only the most Semitic in form, phrase, and spirit, but it is the one in which, though by indirect citation, the language of the Old Testament is most freely appropriated. No reader can fail to observe how it reproduces the imagery and the visions—often almost in the words—of the Hebrew Prophets, especially of Daniel and of Ezekiel. For adequately rendering such a Book into Syriac, therefore, an intimate knowledge of the Peshitto Old Testament would be invaluable—almost indispensable. This qualification our translator proves to have possessed in an eminent degree. His work has some closer affinities, bespeaking a more habitual familiarity, with the Peshitto of the Old Testament than of the New.

This is not the place to discuss the question whether the Old Testament Peshitto is, in whole or part, an earlier work than the New (earlier even, as some Syriac writers claimed, than the Christian era),—or a later work, as J. D. Michaelis and other critics of the last century held;—or whether they were contemporaneous and in fact parts of one great work of one translator, or company or series of translators, which opinion Gregory Barhebraeus, the great scholar of the Jacobite Church of the thirteenth century, was disposed to adopt;—following (as it seems) the still higher authority of Jacob of Edessa, six centuries earlier, and followed by

(I believe) the majority of Biblical scholars who have studied the matter.[a] For my present purpose it suffices to note the fact, which is beyond question, that, while the diction of the Peshitto Bible as a whole is fairly homogeneous, it is more purely Aramaic in the Old Testament than in the New. Some may see in this a mark of higher antiquity; others (as it seems to me, with better judgment) may regard it rather as a necessary result of the fact that in the Old Testament the basis on which the Peshitto rests is Hebrew, while in the New Testament it is Greek. Hence the task of translation, in case of the Old, was simpler and easier than in that of the New. The former passed readily and without effort into a cognate Semitic tongue: in the latter, the translator (whether we are or are not to suppose one translator to have dealt with both), however steadfast in his adherence to the Syriac idiom, could hardly avoid occasionally introducing Greek words,—such as, in point of fact, are not infrequent in his work.[b] Now in this respect, as I have said, the Crawford Apocalypse follows a stricter usage than that of the Peshitto New Testament; it conforms more nearly to that of the Old, now and then even adopting from the Old a Syriac equivalent for a word (as *εὐαγγέλιον*, *θρόνος*, *κυβερνήτης*, *χιλίαρχος*) which, in the New, is (at least sometimes) represented by a transliteration. And, more generally, whenever its vocabulary passes outside the range of the Peshitto New Testament, it proves in most cases to have borrowed from the vocabulary of the Old. In the instances, not of frequent occurrence, where it uses words that are not to be met with at all in the Peshitto, Old or New Testament, it will be found usually to have the authority of one or more good Syriac writers of the best period of the language. The very few words employed in it which are unknown to Syriac literature and lexicography, are correctly formed, and from known roots.

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[a] See the passages cited from Barhebraeus on Ps. x, and from the *Preface* to his *Horreum Mysteriorum*, by Walton, *Prolegomena*, § 13, par. 16;—also by Wiseman, *Horae Syriacae*, II, § ii, pp. 87, 103. See also the citation from Soaded [Jesudad] in the *Praefatio ad Libr. Psalmorum* of Sionita (*Ad Lectorem*, p. 3).

For J. D. Michaelis, see his *Introduction to the N.T.*, vol. II, pt. i., ch. vii. § 2 [Marsh's Translation].

[b] See below, p. xxx.

### IV.—*Instances illustrative of the foregoing Sections.*

I proceed to offer examples in illustration of the above statements; referring for fuller details to the Notes appended to the Syriac text.

i. The following words, so far as I know, *are peculiar to this version* (S).[a]

ܟܕܟ = πονηρός (xvi. 2; for the usual ܒܝܫ,—but see note *in loc.*); ܡܢܓܝܢ = μουσικά (xviii. 22; from ܝܢ,—probably a coined word, ingeniously conformed to the sound of the Greek); ܕܐܠܐܒ = δειλοί (xxi. 8); ܬܪܟܒܝܢ = τετραγώνως (xxi. 16). Also ܐܣܛ in ܐܣܛ ܣܥܪ = χαλκολιβανός (i. 15).

With these are to be reckoned, as uses or combinations elsewhere unknown of familiar words:

ܣܒܪ ܐܬ = συγκοινωνός (i. 9); ܐܬ = ἀδικοῦμαι (ii. 11); ܕܡ = δεῖ (iv. 1, and thenceforward); ܐܝܬܝ = εἰσί (v. 6, xvi. 14).

ii. The following *lie outside the Peshitto vocabulary*, whether of Old or of New Testament, but are otherwise sufficiently authenticated. Those marked *, here and under head iii., occur (some in slightly different forms) in Σ.[b]

ܩܕܫ* = ἱερός, ἱερατικός (i. 6; see note there); ܟܝܠܐ* = χλιαρός (iii. 16); ܟܘܠ* = κολλούριον (iii. 18); ܒܟܘܠܗ = κυκλόθεν (iv. 8); ܙܥܙܥ = σεισμός (vi. 12, where see note; and elsewhere); ܐܒܕ = ὁδηγῶ (vii. 17); ܦܣܝܢܐ, ܦܣܝܢܐ* = ἄψινθος (viii. 11); ܟܬܒܬ = βιβλαρίδιον (x. 2); ܐܣ* = μυκῶμαι (x. 3); ܣܘ = σύρω (xii. 4); ܕܗܒ* = κεχρυσωμένος (xvii. 4); ܡܘܪ* = μύρον (xviii. 13); ܢܚܬ = ναύτης (xviii. 17); ܐܢܕܘܡܝܐ = ἐνδώμησις (xxi. 18); ܒܕܠܓܡ = βδέλυγμα (xxi. 27); ܪܘ = ῥυπαρός (xxii. 11). I forbear to enter here the equivalents for χρυσόπρασος, ὑάκινθος, ἀμέθυστος (xxi. 20).

To these may be added the following words used in forms or combinations, or with meanings, unknown to the Peshitto (O.T. and N.T. alike):

ܩܪ, ܩܪܐ = σαλπίζω (viii. 6 and after); ܐܫܟ, ܟܬܓܪ, = κατηγορῶ, κατήγορος (xii. 10); ܒܥ for ܒܥ (xiii. 18); ܟܬܒ* (pl. *emphat.* masc.)

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[a] Henceforth, for brevity's sake, I use (as in my Notes) S to designate this version, and Σ for the version commonly printed.

[b] Some of the words entered under ii. and iii. occur in the Syro-Hexaplar.

= παρθένοι (xiv. 2); = ἀποθνήσκω (xiv. 13); = βάπτω (xix. 13). (= *onyx*) in = σαρδόνυξ (xxi. 20).

iii. The following words, forms, and combinations, of words, *belong to the vocabulary of the Peshitto Old Testament;* but not of the New, though some (but not all) of them might naturally have found a place in it.

= ποδήρης (i. 13); * = φλόξ (vi. 14); * = δεύτερος (ii. 11); * = νεφροί (ii. 23); * = ἐξαλείφω (iii. 5); [a] = ἡ οἰκουμένη (iii. 10); * = ἐγχρίω (iii. 18); = ἴασπις (iv. 3); = σάρδιον (*ib.*); * (, x. 1) = ἶρις (*ib.*); = σμάραγδος (*ib.*); * = ὕαλος (iv. 6); = κρύσταλλος (*ib.*); = ὄνυξ (iv. 8); * (in Psh. only in titles of Pss.) = εὐχαριστία (iv. 9); * = σφραγίς (v. 1); [b] = ἴσχυς (v. 12, vii. 12); * = ἵππος (vi. 2); * = πύρρος (vi. 4); * = ζύγος (vi. 5); = χοῖνιξ (vi. 6); * = ὄλυνθος (vi. 13); [ = τήκω (vi. 14),—see note *in loc.*]; * = χιλίαρχοι (vi. 15, xix. 18); * = μέτωπον (vii. 3); = καῦμα (vii. 16); , = πηγή, πηγαί (vii. 17, xxi. 6); * = σιγή (viii. 1); * = λιβανωτός (viii. 3); [a] = καπνός (viii. 4); * = χάλαζα (viii. 7); * = μεμιγμένος (*ib.*); * = καίω (ix. 2); , * = οὐρά, οὐραί (ix. 10, xii. 4); = ὑάκινθος (ix. 17), = χαλκηδών [? καρχηδών] (xxi. 19); [a] = εὐφραίνομαι (xi. 10 *et bis*); = θεωρῶ (xi. 12); * = δράκων (xii. 3 *et passim*); * = διάδημα (*ib.*, *et bis*); = σωτηρία (xii. 10); * = πάρδαλις (xiii. 2); * = ἄρκος (*ib.*); * = αἰχμαλωσία (xiii. 10); * = χάραγμα (xiii. 16); [= κρᾶμα] (xiv. 10); * = βοτρύς (xiv. 18); [ = παύομαι (xvi. 11)]; * = βάτραχος (xvi. 13); * = βδέλυγμα (xvii. 4, 5); = μακρόθεν (xviii. 10, 15); * = σιρικόν (xviii. 12); * = μάρμαρος (*ib.*); * = κιννάμωμον (xviii. 13); * = σεμίδαλις (*ib.*); = λίβανος (*ib.*); [a] = ὀπώρα (xviii. 14); * = ὅρμημα (xviii. 21); * = ἀλληλούϊα (xix. 1); * = μηρός (xix. 16); = ὄρνεον (xix. 21); * = κρύσταλλος (xxi. 11); = σάπφειρος (xxi. 19); [c] = χρυσόλιθος (xxi. 20); * = βήρυλλος (*ib.*); *[c] = τοπάζιον (*ib.*); * = ἀφαιρῶ (xxii. 19).

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[a] Found once or twice in Peshitto N. T., but only in O. T. citations.

[b] Found in the "Pococke" Epistles.

[c] Written somewhat differently in Psh.

Also, for ܡܬܚܕܪ = κυβερνῆται (xviii. 17), compare 2 Chron. viii. 18.

This list is, if not exhaustive, at least sufficient to make good what has been above said of our translator's familiar knowledge and use of the Peshitto Old Testament. Instances are to be found also in which he employs words in senses for which Peshitto authority is not forthcoming until from the New Testament we pass to the Old;—ܗܦܟ = ἐπιστρέφω (i. 12); ܣܓܝܐ* = ζεστός (iii. 15); ܐܡܘ = ἐμῶ (iii. 16); ܟܬܝܒ = γεγραμμένος (v. 1, xx. 15); ܚܬܡ* = σφραγίζω, κατασφραγίζω (*ib.*, xx. 3); ܡܠܠ = πλύνω (vii. 14); ܡܫܚ* = μετρῶ (xi. 1); ܐܬܕܟܪ* = μέμνημαι (*passive*, xvi. 19); ܝܩܪ = τίμιος (xvii. 4); ܚܣ [= ἐλέφας] (xviii. 12); ܢܩܨ* = ἀφαιρῶ (xxii. 19). With these may be classed the use of ܒܪ ܐܢܫ = υἱὸς ἀνθρώπου (i. 13, xiv. 14), as in Peshitto Ezekiel *passim*; instead of the more adequate ܒܪ ܐܢܫ ܗܘ of Peshitto N.T., Σ, Harkleian, and Hexaplar.

Moreover, it appears that certain idioms, apparently Hebraic, which in the Peshitto distinguish the Syriac of the Old Testament from that of the New, have passed into the version S (but not into Σ). Such are, the gerundive use of the infinitive with ܠ prefixed, in rendering λέγων (introductory to a speech, i. 17 *et passim*) by ܠܡܐܡܪ (= לאמר); and the representation of the adjective ὅμοιος (as if ὁμοίωμα, or ὡς ὁμοίωμα), by the *construct* noun ܕܡܘܬ (iv. 3), or by ܕ ܕܡܘܬ ܚܙܘܬ (i. 13), or the like, (דמות, כדמות). In like manner, it is observable that S adheres to the usage of the Peshitto Old Testament as against that of the New (if the existing text may be trusted) and of Σ, in its frequent retention of the *absolute* forms of nouns usually met with only in their *emphatic* state; also, of the characteristically Semitic mode of expressing the genitive-relation between two nouns by changing the primary noun (as in Hebrew) into the *construct* state, instead of prefixing ܕ to the secondary noun.

Thus, in place of the *emphatic* forms used in the Peshitto N. T., and in Σ, it borrows from the Peshitto O.T. the *absolute* forms—

ܚܕܘܬܐ (i. 16); ܫܢܐ (iv. 6); ܟܪܘܒܐ (iv. 8); ܫܠܗܒܐ (vii. 1); ܐܠܦ (*ib.*); ܫܓܐ (vii. 9); ܫܢܐ (ix. 18); ܢܛܝܪ (xi. 4); ܢܣܝܢ (xi. 10); ܟܬܢ (xii. 14); ܒܪܨܦܐ (xv. 3); ܫܒܥ (xvii. 9); ܫܠܡ (xvii. 12); ܡܐܐ (xviii. 12); ܐܝܠ (*ib.*); ܐܡܐ (xxi. 17).

The same is to be said of the use of the *construct* form in the expres-

sions—ܚܕ ܒܚܕ (ii. 28, xxii. 16); ܐܡܝܢ ܗܘ ܐܡܝܢ (iv. 4); ܫܒܥ ܫܒܥ (vii. 2, xvi. 12); ܚܕ ܫܒܫܐ[a] (ix. 20); ܫܠܡ ܥܒܕ (xi. 18); ܢܚܬ ܢܚܬ (xiv. 6); ܚܠܡ ܚܠܡ (xvii. 14).

Other phrases may be added, derived from the same source, such as the frequent ܕܝܬܒܝ ܥܠ ܐܪܥܐ (for οἱ κατοικοῦντες ἐπὶ τῆς γῆς, *passim*); a few, even, which are actual citations of it:—as ܐܚܪ ܙܥܘܪ ܡܢ ܐܚܪ* (v. 11; from Psh. Dan. vii. 10); ܥܕ ܙܒܢ ܡܠܝܢ ܥܕ (xii. 14; Psh. Dan. vii. 25). Nay, in one or two places, the close following of the Peshitto Old Testament has drawn our translator aside from his usual path of literal exactness:—as vi. 11, where ἔτι (usually = ܥܕ) is expanded into ܥܕ ܙܒܢ (= ἕως καιροῦ), after Psh. Dan. vii. 12; and xviii. 22, where for αὐληταί (ܡܙܡܪܐ) he substitutes ܩܠ ܡܙܡܪܐ (= γένη μουσικῶν [or αὐλητικῶν]),—a rendering so wide of the mark that it would be unaccountable, were it not an evident reminiscence of Psh. Dan. iii. 5; all the more notable, therefore, as an indication of the model on which his diction was shaped.

To show fully the extent to which the manner and language of the Peshitto Old Testament, as distinguished from the manner and language of the New, have influenced the version of the Apocalypse now before us, it would be necessary to make a more detailed and systematic comparison than present conditions of time and space allow. But any student of the Peshitto, by a single careful reading of certain chapters of Ezekiel (such as i. and x.), or of Daniel (such as vii.), side by side with the parallel passages of the Apocalypse (in chapters i., iv., xiii.), as they appear in this version, may sufficiently satisfy himself that those Books, in their Peshitto form, were familiar to our translator, and are reproduced in the words, the grammatical forms, and the phrases, of his work.

But though the points, such as I have indicated above, are not few, in which the version S follows the precedents of the Old rather than of the New Testament Peshitto, there remains, after allowing for these, a residuum of general and intimate affinity between it and the latter, in degree and extent far exceeding the diversity. The instances of the diversity do not strike one at a single reading, but are detected by

[a] Found once or twice in Peshitto N. T., but only in O. T. citations.

painstaking examination; it is a diversity limited,—I may say exceptional: the affinity is habitual; it exists throughout; it is so obvious that no reader could fail to notice it from the first. Or rather, it is so close that (as I have already said) none but a careful reader and experienced Syriac scholar would be likely to discover from internal evidence that this Apocalypse was not part of the Peshitto, if it had chanced to be incorporated with the Peshitto in the copies of the Syriac New Testament which first reached Europe, as it has been in the Crawford Ms.

V.—*Contrast between its Diction and that of the Harkleian Version of N.T.*

We shall most readily satisfy ourselves how few and unessential are the points wherein the Crawford Apocalypse deviates from the Peshitto New Testament model, if for the Peshitto we substitute the Harkleian (seventh-century) version as the standard of comparison, and note how distinct are the marks which prove our version to belong substantially to the earlier, as distinguished from the later, school of translation. In the Notes appended (in Part II) to the Syriac text, I have gone into considerable detail in noting the instances of variation, whether in words, or in grammatical forms, or in idioms, between it and the other version (Σ) of the Apocalypse, testing each by the two-fold standard above indicated,—of the Peshitto (Old and New Testament) on the one hand,—and of the Harkleian and its cognate Hexaplar on the other. The result of this investigation proves to be, as a matter not of theory but of fact, that on the whole, and with but a few unimportant exceptions, our Apocalypse stands to the Harkleian in a relation of strong contrast, but to the Peshitto at large (putting aside the distinction between Old and New Testament) in a relation of no less strong resemblance: while the other version no less definitely (probably more definitely) parts company with the Peshitto, and sides with the Harkleian. And I venture to anticipate that the reader of those Notes will follow me in the conclusion I have been led to draw, that while the latter version is certainly Harkleianized, and may well be actually Harkleian,—the work of Thomas of Harkel himself, or at least of a disciple of his method,—the version I now present is the work of an able and industrious translator, trained in a different and earlier school;—as a Greek scholar, competent to represent the original with

faithful accuracy,—as a Syriac scholar, belonging indeed to an age later than that which produced the Peshitto, but deeply imbued with the spirit of the Peshitto, and with conscious and successful endeavour reproducing the idiomatic freedom of its diction.

VI.—*General Contrast between this Version* (S) *and the rival Version* (Σ).

The Notes, in which I have indicated the successive instances as they occur of contrast between these rival versions, S and Σ, will serve to bear out the comparison which I have above drawn between them; and they will, at the same time, supply the readiest illustrations of the character and method of the version S, its habitual conformity to Peshitto usage, and its exceptional deviations from the same. I proceed to summarize the main heads under which the points of contrast may be reduced. It will be seen that their nature may be briefly expressed by the statement, that *this* version is idiomatic, following in the lines of the Peshitto, while *that* is graecized, identifying itself with the Harkleian. And this is so, alike as regards their grammar and their vocabulary, and as regards their general method.

*a.* As to *grammar and grammatical forms*[a]:—

(1). In Σ, the simple *status absolutus* of nouns is almost supplanted by the *status emphaticus* which is used indiscriminately: in S, the *absolute* forms are of frequent occurrence[b], especially in representing anarthrous nouns;—see the examples above given, p. xxiv, to which (over and above those which occur in Peshitto New Testament) many more may be added such as ܐܚܕ, ܐܚܪܢ, ܒܝܬ, ܒܪ, ܓܒܐ, ܓܒܪ, ܓܕܫ, ܓܢܐ, ܕܒܪ, ܕܒܪܐ, ܕܒܪܝ, ܕܓܠ, ܕܚܠ, ܕܚܡ, ܕܟܐ, ܕܟܝ, ܕܟܪ, ܕܟܬ, ܕܡ, ܕܡܐ, ܕܡܟ, ܕܡܟ, ܕܡܟ

(2). The place of the lacking definite article is filled in Σ by the personal or demonstrative pronoun (as ܐܢ, ܐܘ, ܗܢܘ, ܗܠܝ): in S by the legitimate use of the *status emphaticus*.

(3). The use of the *status constructus* in Σ is limited for the most part to a few fixed expressions, such as ܒܪ ܐܢܫ, ܒܪ̈ܝ ܐܢܫ, ܒܝܬ ܐܠܗܐ ܚܝ, and its renderings of compounds, such as *εἰδωλόθυτον*, *εἰδωλολάτρης*, *ἡμιώριον*, *χιλίαρχος*: in S, it is much more extensively used;—see the examples of this given above, p. xxv; to which are to be added some which are common to S with the Peshitto New Testament.[a]

(4). Greek adjectives denoting *quality* or *material* in Σ are often rendered by adjectival forms, as ܪܘܚܢܝ = *πρωϊνός* (ii. 28), ܟܘܣܝܢܘ = *πύρινος* (ix. 17): in S, as if they were substantives in the genitive case.

(5). The ordinal numbers are in Σ normally represented by numeral adjectives; in S by the cardinals with ܕ prefixed,—with one exception, four times recurring, for which see note on ii. 11; also p. xxiii, below.

(6). The possessive pronouns are in Σ normally rendered as separate words, formed by attaching pronominal suffixes to the syllable ܕܠ: in S, except where special emphasis is required, by the true Semitic mode of attaching the suffixes to the nouns denoting the object possessed.

(7). The prefix ܕ, when it stands for the relative pronoun, or for the article before a participle, is in Σ generally preceded by a demonstrative: in S, it frequently stands alone.

(8). In such cases, Σ prefers to use ܐܢ, ܐܘ, ܗܢܘ, ܗܠܝ: S for the most part, ܗܝ, ܗܢܘ, ܗܠܝ, which Σ avoids.

(9). The reflexive pronouns (*ἑαυτόν* and the rest) are in Σ imperfectly represented by ܠܘ ܐܢ, ܠܗܘ ܗܢܘ, and such like combinations: never, as always in S, by ܦܓܪ with suitable suffix of person.

(10). The indefinite *τις*, in *εἴ τις*, and sometimes in *ὅστις*, is in Σ rendered by ܡܢ: S treats both as equivalent to the simple *ὅς*, and uses ܡܢ = *τις*, only in rendering *ἐάν τις*.

(11). Οὐδείς in Σ appears as ܡܢ ܠܐ: S renders it by ܕ ܠܐ (this contraction, ܠܐ, is avoided in Σ, but frequent in S).

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[a] Three instances occur in S of the anomalous construction in which the governing noun in *stat. constr.* is followed by a preposition standing before the other noun (xiv. 3 [also Σ], xvii. 8, xviii. 17).

(12). In Σ, ܐܝܬ usually appears with pronominal suffix: in S it is often used impersonally without suffix; and sometimes (as xvii. 4) we find even ܟܡ ܐܝܬ impersonal, with ܟܡ uninflected.

(13). Σ prefers to express the substantive verb by ܐܝܬ, or ܟܡ, rather than by the characteristically Syriac use of the personal pronouns (enclitic) in this capacity: the latter use is frequent in S.

(14). Where Σ, in expressing the present tense, cannot avoid the use of participle with enclitic pronoun, the latter is written separately (as ܐܝܬ ܐܢܐ, i. 11): in S, in case of the second person, the participle and pronoun are contracted into one word (ܐܢܬ, ܐܝܬ).

(15). The infinitive, expressing purpose or result, is in Σ usually expressed by infinitive with prefix ܠ; as ܠܡܗܘܬ ܥܬܝܕ = *μέλλει βάλλειν* (ii. 10): in S often by future with prefix ܕ; as ܕܢܬܠ ܥܬܝܕ (*ib.*).

(16). Ὅσοι, ὅσα, in Σ, are rendered by ܟ ـܐ ܟܠܡ, ܟ ܟܠܡ: in S, less exactly, by ܟ ܠܐ, or ܟ ܟ.

(17). For *οἱ λοιποί, τὰ λοιπά*, Σ writes ܟܬܝ ܟܠܡ: S dispenses with the demonstrative pronoun, and sometimes also with the prefix.

(18). For *ἵνα* (with subjunctive following) Σ has ܟ ܕܢ: in S, the simple ܟ usually suffices.

(19). For *ὅτι*, in *causal* sense, Σ always has ܟ ܠܝ: S sometimes ܟ ܠܐ.

(20). For *ἐὰν μή*, Σ gives the exact rendering ܐ ـܐ ܠ: S often ܐܠ.

(21). Σ habitually prefixes ܠ to the object of a transitive verb: S does so sparingly; and only in cases where it is needed to prevent ambiguity.

(22). In Σ the preposition ܥ is used after the participle ܟܒܠ (= *γέμων*): never in S.

*b.*—As to *idiom and vocabulary*:—

Instances occur where a Greek idiom is retained by Σ in the shape of a literal translation; while S represents it by an equivalent Syriac idiom. Such are:

Ἐν *γαστρὶ ἔχουσα* (xii. 2);—in Σ, ܒ ܒܛܢ ܐܝܬ ܠܗ: in S, ܒܛܢ. Χρείαν *ἔχω* (iii. 17; cp. xxi. 23, xxii. 5);—in Σ, ܠ ܐܝܬ ܠܝ ܡܨܛܪܟ: in S, ܡܨܛܪܟ ܣܒܝܡ (or ܠ ܒܛܝ). Μακάριος (of felicitation, xiv. 13, &c.); in Σ, ܟܡ ܙܟܝܐ: in S, ܡ ـܣܟܝ (see note on i. 3).

With these are to be associated the transliterations of Greek words above noted (p. xxi) as a Harkleian habit of Σ, avoided in S. The following are so dealt with in Σ (those marked †, also in the Syro-Hexaplar):—

*ἄκρατον* (xiv. 10; S, ܚܡܪܐ ܕܠܐ): *ἀπολ[λ]ύων* (ix. 11; S, ܡܚܒܠ): *γωνία*† (vii. 1; S, ܙܘܝܬܐ): *ζώνη*† (i. 13; S, ܡܙܢܐ): *κρύσταλλος* (iv. 6; S, ܒܪܠܘܪ,—but see xxi. 11, where S expresses this word by transliteration): *λίβανος* (xviii. 13; S, ܠܒܘܢܬܐ): *ναύτης* (xviii. 17; S, ܡܠܚܐ): *ποδήρης*† (i. 13; S, ܣܒܪܐ): *σαρδόνυξ* (xxi. 20; S, ܣܪܕܘܢܝܟܣ): *τετραγώνως*† (xxi. 16; S, ܒܪܒܥܝܬ): *φιάλη*† (v. 8; S, ܦܝܐܠܐ): *χοῖνιξ*† (vi. 6; S, ܟܘ): *χρυσόλιθος* (xxi. 20; S, ܟܘܪܕܐ ܕܕܗܒ). In many of these cases it will be observed that Σ has Hexaplar precedent. For *γωνία*, *ζώνη*, *λίβανος*, *ναύτης*, it has also that of the Harkleian; for *κρύσταλλος* and *φιάλη*, that of the Old Testament Peshitto. In a few more, it is countenanced by the Peshitto New Testament; as *γένος* (xxii. 16; S, ܕܒܪܐ): *εὐαγγέλιον* (xiv. 6; S, ܒܫܪܬܐ): *θρόνος* (iv. 4; S, ܟܘܪܣܝܐ): *κατήγορος*, *κατηγορῶ* (xii. 10; S, ܣܛܢܐ, ܡܫܡܢܐ): *κυβερνήτης* (xviii. 17; S, ܡܟܠܐ ܕܐܝܬ): *λαμπάς* (iv. 5, viii. 10; S, ܢܘܪܐ, ܕܒܪܩܐ): *πρόσωπον* (iv. 7; S, ܦܐ). In these last instances, however, as well as in some of the former, Σ proceeds by assimilation rather than mere transliteration of the Greek. But S, as well as Σ, borrows the Greek *ἄψινθος*, *ἀψίνθιον* (viii. 11), the Syriac ܐܒܣܝܢ being from its plural form unsuitable; and likewise *κιθαρῳδός* (xiv. 2), *ὑάκινθος* (xxi. 20), *χρυσόπρασος* (*ib.*); as well as *ἀήρ*, *δηνάριον*, *διαθήκη*, *κιβωτός*, *στάδιον*, *στολή*, which may be set down as adoptions. Other seeming examples, such as *μύρον* (xviii. 13), *σεμίδαλις* (*ib.*), are rather Semitic words reclaimed from the Greek; and possibly some of those instanced above may have been borrowed from an Oriental, rather than a Greek source.

Passing from these cases of graecism to the more general vocabulary of Σ, the materials for farther working out the contrast between it and its rival version will be found to abound. An examination of the examples (above collected) of words, forms of words, and phrases, borrowed by S from Old Testament Peshitto usage, will show that for a considerable number of them, Σ substitutes words, forms, and phrases belonging to Hexaplar, or other later and less classical Syriac usage. It would be easy, but it seems superfluous, to compile further lists of instances illustrative of the general proposition, which I have above laid down, and now repeat—referring the reader for the detailed proof of it to my Notes on the Syriac text in Part II—that, on the whole, S closely follows the usage of the Peshitto Old and New Testament, and Σ, more closely, that of the Hexaplar and Harkleian. A few instances will suffice for the present. Such are:—

ܬܒܥ = μετανοῶ (ii. 15 *et passim*; Σ, ܬܒܝܥ): ܫܒܛ = ῥάβδος (ii. 27; Σ, ܫܝܛܐ): ܫܘܪܐ = ἱμάτια (iii. 4 *et passim*; Σ, ܠܒܫܐ): ܫܠܡ = εἰρήνη (vi. 4; Σ, ܫܝܢ,—see note on i. 4 and compare Esai. xlv. 7, in Hexaplar; and in Philoxenian,—see p. xcvii): ܫܒܚ = δύναμαι (vi. 17 *et passim*; Σ, ܟܚ, ܡܟܝܠ): ܥܢܐ = ἀποκρίνομαι (vii. 13; Σ = ܦܨܓ): ܩܛܝܪܐ = διάβολος (xii. 9 *et passim*); Σ, ܣܛܢܐ): ܗܠ = ὧδε (xi. 12; Σ, ܗܝܟܐ): ܒܥܠ = ἀνήρ [*husband*] (xxi. 2; Σ, ܓܒܪ).

*c.*—As to *general method*:—

The contrast between S and Σ, as regards use of words, shows itself in another point—important as illustrating their difference of aim and method. The translator Σ is controlled in his work by a rigid rule of equivalents in translation, and aims therefore habitually, though not with perfect consistency, at rendering each Greek word, with mechanical uniformity, by a fixed and invariable Syriac representative: the translator S, on the contrary, guides himself by his own perception of fitness and adequacy, and freely varies his rendering of a word, as the varying sense of the original seems to him to require. I subjoin a list of such varied renderings in S, adding [Σ] to the renderings of the rival version.

Ὀπίσω (i. 10, = *behind*, ܒܬܪܐ [Σ]: xii. 15, xiii. 3, = *after*, ܒܬܪ).—μέλλω (i. 19 *et passim*, = to be *about* to, ܐܬܐ [Σ]: x. 4, = to be *preparing* to, ܡܬܟܢ).—φυλακή (ii. 10, xx. 7, = *prison*, ܒܝܬܣܘܪ [ܒܝܬ]: xviii. 2, = *den*, ܟܗܝܠܐ [Σ]).—διδαχή (ii. 14, = *teaching*, ܟܗܢܬܐ [Σ]: ii. 15, 24, = *doctrine*, ܣܗܕܘܬܐ).—γεγραμμένος (i. 3, xiv. 1, *et passim*, = *written* [of the contents of a book], ܟܬܝܒ [Σ]; v. 1, = *written on* [of a *roll*]; and xx. 15 [of a *name*] = *inscribed*, ܪܫܝ).—θρόνος (iv. 2 *et passim*, = *throne*, ܟܘܪܣܝܐ [Σ; or ܡܐܝܕ]: xx. 4 = *seat* [*of judgment*], ܟܘܪܣܝ).—πρόσωπον (iv. 7 *et passim*, = *face*, ܦܪܨ: x. 1, = *aspect*, ܚܙܘ, [Σ, ܦܬܓܡ]).—σφάζω (v. 6, vi. 9 *et passim*, = to *slay*, ܩܛܠ [Σ], ܡܟܐ: xiii. 3, = to *wound*, ܚܒ).—τόπος (vi. 14 *et passim*, = *position*, *abode*, ܐܬܪܐ [Σ]: xvi. 16, *space*, *region*, ܡܟܢ).—καῦμα (vii. 16, = *hot wind* [= καύσων], ܩܪܒ: xvi. 9, = *heat*, ܚܡܐ [Σ]).—τελῶ (x. 7, xx. 7, = to *complete*, ܫܠܡ: xi. 7 *et passim*, = to *fulfil*, ܐܬܠ [Σ varies]).—σκηνή (xiii. 6, xxi. 3, = *abode*, ܡܫܟܢ, [connected with ܫܟ = σκηνῶ]: xv. 5, = the Tabernacle, ܡܫܟܢܐ [Σ]).—μακάριος (xiv. 13 *et passim*, of *felicitation*, ܒܪܟ ܠ: xx. 6, *predication* of felicity, ܒܪܟ [Σ, ܐܝܬ ܠܗ]).—λαμπρός (xv. 6 *et passim*, = *shining*, ܢܩܝ: xviii. 14, = *sumptuous*, ܣܓܝ; [Σ, ܫܦܝ]).—ἐρημοῦμαι (xvii. 16, xviii. 19, to be

*forsaken*, ܫܒܩ [Σ]: xviii. 16, to be *emptied*, ܐܬܒܣܡ). Elsewhere too, S shows finer discrimination of meanings than Σ; as in restricting the combination ܐܢ ܠܐ to the rendering of ἐάν τις, while Σ uses it also for εἴ τις,—which latter S, with better judgment, represents by ܕܡ ܐ, ܐ ܐܢ. So again, S consistently takes advantage of the doubtful gender of ܫܡܝܐ, to distinguish between the *visible sky* (x. 6, xxi. 1 *bis*, *feminine*), and *Heaven* the divine Abode (*passim*, *masculine*): Σ makes it masculine, except x. 6, where it is feminine,—(inconsistently, see note *in loc.*).

It is not to be denied, however, that our translator not seldom varies capriciously, and without apparent purpose (perhaps with a feeling like that which was expressed by the English translators of 1611, that every available word in the language was alike entitled, without "unequal dealing," to "have a place in the Bible")—sometimes even to the detriment of the sense. In a few cases he seems to have intended a distinction, but to have failed to keep it in mind. Thus βίβλος, βιβλίον, usually represented by ܟܬܒܐ, are rendered ܣܦܪܐ, only (but not uniformly) where the Book of Life, or of Judgment, is spoken of. So again (see note on v. 1) there is an apparent endeavour to express σφραγίζω, σφραγίς, by ܚܬܡ, ܟܚܬܡ, where the seal *closes;* by ܨܒܥ, ܟܬܒܥ, where it *confirms:* but it is not consistently carried out. But it is hard to imagine any reason why in one verse (i. 12) ἐπιστρέφω should first be rendered ܗܦܟ, and then ܚܠܦ; or why λέγω, at the close of each of the Epistles to the Seven Churches, should be ܡܠܠ (the usual equivalent of λαλῶ), and everywhere else ܐܡܪ; or why σφάζω should be sometimes ܢܟܣ and sometimes ܫܚܛ; or why ὧδε (= *hither*) should be ܟܬܝܡܠ in iv. 1, and ܟܠ where it recurs, xi. 12; or why λαμβάνω should be ܢܣܒ in v. 7 and 9, but ܥܡܠ in the intervening verse 8; or why the rendering of θέλω should be first ܟܒ and then the more usual ܨܒ in xi. 5; or why ἀπήνεγκε should be ܐܦܩ in xvii. 3, but ܫܩܠ in the closely similar verse, xxi. 10. Nor can it be said that there is any advantage in rendering φυλή (v. 5, xxi. 12) by ܫܒܛ (elsewhere used for ῥάβδος), instead of ܫܒܛ, as elsewhere; or in the almost alternate use of ܢܣܐ and ܟܣܝ to represent σεισμός. And further, something is lost when the rendering of βάλλω changes in xviii. 21 from ܪܡܐ, for the *casting* of the stone, to ܫܕܪ, for the *casting* down of Babylon; and again when the title ἡ ἀρχή, twice assumed as His own by the Lord (xxi. 6, xxii. 13), is in the first instance translated ܫܘܬܐ; in the

second, ܫܝܢܐ. In rendering all the Greek words above cited, except *σφραγίς, σφραγίζω*, Σ consistently employs a single equivalent.

On the other hand, though Σ in these cases has avoided the needless variations of S in using two different Syriac equivalents for one Greek word, it is sometimes unhappy, when the Syriac has but one equivalent to represent two distinct Greek words, in its attempts to supply the defect;—as in the instance of the clumsy ܚܝܐ ܕܛܪܦܐ (lit., *beast-of-fang*), beast *of prey*, by which (masculine), after Hexaplar and Harkleian precedent, it renders *θηρίον*, reserving the simple ܚܝܬܐ (feminine) to render *ζῶον*. S, like the Peshitto, forbears to put violence upon the language, and is content to represent both words indifferently by ܚܝܬܐ. And instances are not wanting where it is S that shows consistency, and Σ caprice. Thus, in both the places (viii. 7, xv. 2), where *fire* is spoken of as *mingled* (*μεμιγμένον*), S renders the participle by ܡܥܪܒ : Σ agrees in the former place, but in the latter changes to ܡܫܠܒ. So too *πόρνος* is in S ܙܢܝ in both instances of its occurrence (xxi. 8, xxii. 15): in Σ, it is ܙܢܝ in the latter only, ܥܒܕܝ ܙܢܝ in the former.

*d.*—As to *accuracy* :—

A few faulty or even mistaken renderings of the translator S may be be noticed here. For *ὄφελον* (iii. 15), he has ܐܦ ܠܐ, which rather represents *ἔδει* (as in Peshitto): Σ, with Old Testament Peshitto and Hexaplar authority, gives a better rendering, ܝܐܠ. For *ἀσχημοσύνη* (xvi. 15), S has ܚܫܦܬܐ, which would better stand for *αἰσχύνη*,[a] *pudor*, than (as here required) for *pudendum:* Σ, again from the Old Testament versions, finds a truer equivalent, giving the required shade of meaning, in ܡܗܝܬܐ. A grave and misleading fault in S is, that (following the Old Testament Peshitto, as above noted, p. xxiv) he fails to distinguish between *υἱὸς ἀνθρώπου* (i. 13, xiv. 14) and the ordinary *ἄνθρωπος*, but renders both indiscriminately by ܒܪܢܫ.[b] Again, the rendering of *τήρει* (iii. 3) by ܬܬܛܪ (intransitive), "take heed," instead of ܛܪ (transitive), "keep," as Σ, almost amounts to a mistranslation. Misunderstanding of the Greek appears also in the renderings (above noted, pp. xxiii, xxv) of *κρύσταλλος* (iv. 6, xxii. 1), and *αὐλητῶν* (xviii. 22). Where he gives ܩܕܡܝ for *ἀρχαῖος* (xii. 9; but not xx. 2), he obviously supposes it to

[a] But see note on Greek text, *in loc.*

[b] See note on Syr. text, *in loc.*

mean "chief," and not "ancient." And in three of the places where the preposition διά is followed by an accusative, he renders it by ܒ (iv. 11, xii. 11, xiii. 14), as if it were followed by a genitive, instead of (as elsewhere) by ܒܝܕ. None of these errors is shared by Σ. Again, of the two words in the Apocalypse which claim to be Hebrew, ἀβαδδών (ix. 11), and [ἀρ]μαγεδών (xvi. 16), while he represents the latter correctly by ܡܓܕܘܢ, he goes wrong when he writes for the former, ܥܒܕܘܬܐ (= *bondage*), instead of ܐܒܕܘܢ (= *destruction*), or (as Barsalibi *in loc.* in his *Commentary*,—see below, p. lxxxiii, note [a]) ܡܥܒܕ (= *destroying*),—confusing the roots אבד and עבד; a mistake into which Σ likewise falls. But the more serious error which Σ commits in translating κατάθεμα (xxii. 3) by ܪܓܙܐ, "*deciduous*," is avoided by S, which gives correctly ܡܢܬܐ, "curse." S is free also from the still grosser blunder, often noted as the chief blot in Σ, by which the last five syllables of μεσουρανήματι (viii. 13) are torn from the word and perverted (as if οὐρὰν [ἐν] αἵματι [ἔχοντος]) into ܕܡܐ ܕܒ ܪܡܐ ܕܕܡܐ ܕܡܐ, "which had *a tail* of *blood*." Of this I shall have more to say farther on (p. lxxxii).

With these may be noted a few instances where the renderings of S, though not wrong, fall short of his habitual level of exactness. Such are—

For βλέπειν (i. 12), ܠܡܚܙ (= γινώσκειν): ἵνα μετανοήσῃ (ii. 21), ܠܡܬܚܙܝܢ (= εἰς μετάνοιαν): ἀριθμῆσαι αὐτόν (vii. 9), ܠܡܚܙܢ (= εἰς ἀριθμὸν αὐτοῦ). Of these, the second and third may perhaps be due to error of transcription; but they are akin one to another, so as rather to suggest a tendency in the translator to use a verbal noun in place of the infinitive (or equivalent future with ܕ) of the verb. *E contra*, for εἰς βλασφημίαν (xiii. 6), he writes ܠܡܓܕܦ (= βλασφημεῖν). (See further, p. lxxvi). Such instances are seldom to be found in Σ, a version which tends to overstrictness rather than laxity of rendering.

On the whole, and notwithstanding these blemishes, which are neither numerous nor (for the most part) serious, I am confident that any competent scholar who carefully examines our version will satisfy himself that it is one that does credit to the skill of its author, and to his knowledge and command *utriusque linguæ*. The evidences above adduced will be found amply sufficient for my purpose in collecting them,—namely, to illustrate its character, method, and merits by a detailed comparison between it and its rival version. As regards Σ, our examination shows it to be a work industriously faithful and laboriously exact; but with an

exactness that is pedantic rather than scholarly, and a fidelity that is to the letter rather than to the spirit. In strong contrast with it, our version is seen to aim at accuracy in substance rather than in form; its *diction*, as regards grammar as well as vocabulary, to be vernacular Syriac of the best period; its *manner*, to combine idiomatic freedom with truthful reproduction of its original.

### VII.—*Affinity as well as Diversity between the Versions.*

But this contrast is only one aspect of the relation between the two versions, as disclosed by a comparative analysis of both. Side by side with it will be found a close affinity,[a] of which I now proceed to treat.

*a.*—In variations *of rendering*:—

Among the groups above collected of notable words in S, derived from the Old Testament Peshitto or elsewhere, it will have been observed that, after setting aside those which belong to S alone, there remains a large proportion of instances found in Σ as well as S. And this fact, of the existence to an appreciable though limited extent of peculiarities of diction common to S and Σ, proves to extend beyond the groups in question, and to pervade the two versions throughout. My Notes in Part II, though directed primarily to the points where S and Σ differ, record incidentally many points where they coincide: and anyone who reads the two texts together will note very many more which the Notes pass over without remark. In illustration of the affinity between the versions thus indicated, I proceed to adduce some instances in which Σ, deviating from what has been shown to be its habit, varies in its rendering of a word, and in so varying coincides with a like variation (even where it is to all appearance an arbitrary one) in S.

Of this class of cases, the most noticeable is that of δεύτερος, usually rendered by S, ܬܪܝܢ; by Σ, ܕܬܝܠ: but where it is an epithet of θάνατος, in ii. 11 and three other places, ܡܬܐ ܬܢܝܢܐ by both. Again, both render βάλλω usually by ܫܕܪ; Σ once only, vi. 13, by ܪܡܐ, with S. Both render σκηνῶ usually by ܫܪܐ: once only, vii. 15, by ܫܟܢ. Both render καπνός usually by ܥܢܢܐ: once only, viii. 4, by ܫܘܝܬܐ. Both

[a] Coincidences within i. 1–8 are not to be relied on in this argument, that passage (see note *in loc.*, Part II, p. 37) being apparently borrowed from Σ by the scribe of S.

render *καίω* usually by ܚܡ: once only, ix. 2, by ܐܝܟ. Both render *θεραπεύω*, xiii. 3, by ܐܣܝ: but in the one place where it recurs, xiii. 12, by ܐܫܠܡ. Both render *δίκαιος* usually by ܙܕܩ: twice only, xv. 3, xix. 2, by ܫܪܪ. Both render *κόκκινος* usually by ܩܝܣܘܢ: once only, xvii. 3, by ܩܚܪܡܙ. Both render *ἵνα μή* usually by ܕܠܐ: once only, xviii. 4, by ܩܒܠܐ. Both render *κρατῶ* usually by ܐܚܙ: once only, xx. 2, by ܐܚܕ. Both render *σφραγίζω* usually by ܚܬܡ: once only, xx. 3, by ܚܬܡ. Both render *ἀδικῶ* usually by ܥܘܠ: twice only, xxii. 11 *bis*, by ܥܒܕ.

*b.*—In *grammatical* variations:—

To this list may be subjoined the following collection of coincidences between S and Σ in variation of grammatical form or construction. Thus, in one place, i. 16, both make ܩܪܢܐ feminine: elsewhere (wherever the gender is shown) masculine. In four places only, ii. 13, ix. 6, x. 7, xi. 6, S uses the form ܩܒܝܫܐ for the plural *emphatic* of ܩܕܫ: Σ agrees in these places, though elsewhere it usually writes ܩܕܫܐ, a form unknown to S, and rare in Peshitto. In iii. 18, four verbs occur in the subjunctive mood dependent on *ἵνα*: of these the second only is, in both versions, rendered by an infinitive with prefix ܠ; the rest by futures. Once only in S do we find a cardinal number with pronominal suffix, ܫܒܥܬܗܝܢ, iv. 8: the same form occurs in Σ in the same place (else only vi. 6, where S omits). Once only, x. 6, is ܩܪܢܐ feminine in Σ: as it is likewise there in S (see above, p. xxxii). Once only, xi. 13, both denote a fractional part by writing ܫܬ ܕ before the cardinal number that expresses the integer (ܫܬ ܕ ܚܕܐ = "*one out of ten*"): instead of by a substantive formed from the cardinal, as elsewhere (*e.g.* ܬܠܬܐ, "*a third*"). Once only, xvi. 19, both exhibit the very rare use of ܐܬܬܒܪ in passive sense.

Of some of these examples I shall have more to say, under another head: for my present purpose they suffice, as evidence of an affinity subsisting between the two versions. For some of the variations above noted reasons may be assigned; others seem merely arbitrary. As regards the former class, it is unlikely that two translators, working (as we have seen) on very different and even opposed principles, should be independently guided by the same reasons for varying: as regards the latter, it is inconceivable that they should independently light on the

same casual changes of rendering. It remains, therefore, that the above coincidences prove some relation of dependence to have existed between them; either, that the author of S had Σ in his hand, or that his work was in the hands of the author of Σ. Which of these two hypotheses agrees best with the whole facts of the case, we shall see presently.

## VIII.—*Affinity between* S *and the "Pococke" Epistles.*

To what has been said of the relation borne by the diction of S to that of the Peshitto on one hand, and on the other to that of the Harkleian and Harkleianizing Σ, it is important to add a short notice of the affinities traceable between it and that other version of which I have above spoken as being in vocabulary and general manner intermediate between the Peshitto and Harkleian—the "Pococke" text of the Four Minor Catholic Epistles.

One obvious feature of resemblance is the use of the particle ܕܠ with personal suffixes (p. xxviii (6)). Both employ it where emphasis requires it; both avoid the indiscriminate use of it as an equivalent for the possessive pronoun, or the possessive genitive of the personal pronoun, which is a Harkleian characteristic. Another is the preference for ܗܠܝܢ rather than ܗܠܝܢ, &c., preceding ܕ, as = *οἵ, αἵ, ἅ* (*ib.* (8)). Again, in the Pococke ܫܠܚܬ is preferred to ܫܘܠܚܢܐ (2 Joh. 9, 10), and ܟܝܕ to ܟܕܐ (2 Pet. i. 19) on the same principles as we have found (p. xxxi) to guide the author of S. They agree also (and with them the Philoxenian *Esaias*, see above, p. xxxi) in rendering *εἰρήνη* by ܫܠܡܐ (*passim* in Poc.), instead of its Harkleian and Hexaplar substitute ܫܝܪܝ. Another like example is the unusual ܚܫ, xi. 5, for *θέλω*, instead of ܨ (3 Joh. 13); and a more notable one is ܝܩܝܪ for *τίμιος*, instead of the usual ܝܩܪ (2 Pet. i. 4). So, too, ܣܓܝ, which is a favourite word in S, standing in place of the usual ܣܦܐ, for *ῥομφαία* and *μάχαιρα* alike, appears, though in the abstract sense of *ἅλωσις*, in the Pococke text of 2 Pet. ii. 12. Also the remarkable use in S of ܡܬ, xiv. 13, = *ἀποθνήσκω* (one of the few tokens it shows of an age later than that of the Peshitto), is paralleled by the Pococke rendering of *ἀπόθεσις* (= *θάνατος*) in 2 Pet. i. 14 by ܡܝܬܘܬܐ. A still more striking point of coincidence is the abuse of

the adverb ܐܦܝܠܘ, xix. 10,[a] which S interpolates without authority, as does the Pococke, 3 Joh. 5.

In all these instances, the Pococke rendering differs from that of the Harkleian version of the same Epistles, and thus emphasizes the fact of the coincidences with S. Further, they serve to make it probable that other instances, in which the Harkleian as well as the Pococke shows like agreement with the diction of S (mostly against the ordinary Harkleian usage), are really cases in which the Harkleian has simply retained the language of the other, which (as I have elsewhere shown and shall presently have occasion to repeat) is certainly its parent version as regards these Epistles. Such instances are:—the employment of the unusual ܚܙܘ (for ὄψις, Apoc. i. 16; for βλέμμα, 2 Pet. ii. 8); of ܕܡܥܬܐ (for ὁ πλανῶν, Apoc. xx. 10; for πλάνος, πλανήτης, 2 Joh. 7, Jude 13); of ܫܘܬܐ (for ἀρχή, Apoc. xxii. 13, 2 Pet. iii. 4, 2 Joh. 5, 6, Jude 4). Compare also ܚܙܐ (instead of ܚܙܝܐ), for ὀπώρα (Apoc. xviii. 14, Jude 12 [implicitly]); and note that ܒܠܣ (βλασφημῶ) is followed in both by ܒ, instead of the usual ܠ (Apoc. xiii. 6; 2 Pet. ii. 12, Jude 10).

It is to be added that, of the words above noted as common to the Pococke Epistles with S, none is met with in Σ, except ܚܙܘ, by which Σ (but not S) renders ὅρασις, iv. 3 (*bis*).

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[a] This interpolation in xix. 10, and the attempts to get rid of the ὅρα μή in that verse, and again in xxii. 9, may indicate theological bias; and a like cause may possibly account for the twice-repeated omission (perhaps more probably due to homœoteleuton) of the χίλια ἔτη of xx. 3, 5. The rendering of ἀποθνήσκω (xiv. 13) above noted, and that of ἡ κυριακὴ ἡμέρα, i. 10, may be instances of the language of later ecclesiastical usage.

## CHAPTER III.

### PRELIMINARY STUDY OF THE GREEK TEXT OF THE APOCALYPSE.

I NOW proceed to consider our version in its relation to the original—in other words, to investigate the character of the Greek text on which it is based, which is, no doubt, the most important aspect in which it can be regarded.

#### I.—*The Authorities for the Text.*

The materials for the critical determination of the text of the Apocalypse are, indeed, far from deficient in amount or in variety. Early versions are forthcoming—Latin, Ethiopic, Coptic, and (of perhaps questionable antiquity) Armenian; besides early citations, considerable in number and extent, in writers Greek and Latin, Eastern and Western, ranging from Irenæus to Augustine. Five uncial manuscripts are extant (known as ℵ, A, C, P, Q[a]), and about one hundred and eighty cursive—numbers far short (no doubt) of those by which the copies of other parts of the New Testament are reckoned, yet seemingly enough for adequate attestation. But of the cursives, though not a few (perhaps a larger proportion than in case of any other New Testament Book) give important textual evidence, the majority contribute little or nothing towards establishing the best text: and of the uncials, the total available is weaker, in evidential value as well as in number, than elsewhere in the New Testament. Of the five, Q (Cod. Basileensis) is of the eighth century; but its text, as we shall see presently, is hardly to be distinguished from that of the average cursives of late date—inferior to not a few of them. P (Cod. Porphyrianus), though not earlier, but probably later, presents a

[a] Designated B by Tischendorf; $B_2$ by Westcott and Hort. I prefer, with Tregelles and Weiss (see p. li), to avoid the confusion to which this designation tends, and to call it Q, as above.

better text; yet in value falls somewhat short of the earlier three. Of these, however, C (Cod. Ephrem Syri) is very defective, nearly two-fifths of the text of the Apocalypse being lost; while ℵ (Cod. Sinaiticus), though entire, exhibits a text of this Book of quality distinctly below the normal standard of the MS.[a] A (Cod. Alexandrinus), on the contrary, in this Book rises above its usual level so as largely to make amends for the deficiencies of the other two, and is thus to be accepted as the main authority for the text; taking in some measure the place which, in the greater part of the New Testament, is by consent of most critics accorded to B (Cod. Vaticanus), and going far to compensate for the absence here of that great authority.

Of the versions, I pass over the Ethiopic, Coptic, and Armenian, not in disparagement of their value, but merely because I am unacquainted with the languages in which they are written, and I distrust the second-hand knowledge of them which can be acquired through the medium of a Latin or other translation. Of the three, the Ethiopic Apocalypse is the one of best attested antiquity; on the age of the Coptic a doubt seems to rest. If the Armenian New Testament (ascribed to the fifth century) is rightly believed to be based, in the main, on the Peshitto, it follows

[a] Some facts which have been noted concerning ℵ may, perhaps, serve to account for the inferior character of its text of the Apocalypse.

Tischendorf assures us (*Prolegomena* to *N.T. Sinait.*, pp. xxii, xxiii; 4to edition of 1863) that no contemporary corrections, made by the diorthote whose hand appears in the emendations of the text of the rest of the New Testament, are to be found in the Apocalypse. In it, therefore, we have, as it seems, the text copied by the scribe from a single exemplar; not revised, as in the preceding Books, by a second person using a second exemplar. Moreover, there is reason to surmise that the single exemplar so used was not part of the same MS. as that from which the scribe derived his text of the previous Books of the New Testament. In the very opening of it, we are met by the singular fact that the heading and some part of the first column (thirty-two lines) are written (*ib.*, p. xx, and note 1) by the person who in the rest of the New Testament acted as diorthote, but who wrote some Books of the Old Testament part of the MS. This may be accounted for by supposing that the New Testament scribe came to a standstill when he had completed the Epistles (on *recto* of fo. 126), his archetype (or archetypes—for he may have had three; (1°) Gospels, (2°) Paul, (3°) Praxapost.) containing no more; that his colleague, the diorthote of the other New Testament Books, having a copy of the Apocalypse, began (on fo. 126 *verso*) to write it as a supplement to the work of the former which he was engaged in revising;—but that, after writing these thirty-two lines, he transferred his exemplar and the task of transcribing it to the other.

that the Apocalypse is not to be accepted as an integral part of it, but must have been added as a supplement. It will be interesting, therefore, to investigate whether any relation of dependence, or at least of textual affinity, can be traced between the Armenian and either of the Syriac versions of this Book.[a] Textual affinity may also be looked for between the Coptic and Syriac versions, inasmuch as the Coptic Church, being Monophysite, was in close communion with the Monophysite Syrian Church, from which, as I hope to show, both the Syriac versions proceed.

Under the head of Versions, therefore (apart from the Syriac Σ, of which I have already treated, and to which I shall revert further on), I confine myself to dealing with the Latin.

It is a happy circumstance, and a partial compensation for the comparative paucity of Greek manuscript authority, that the Latin attestation is, for the text of the Apocalypse, stronger and more varied than for any other part of the New Testament, except of course the Gospels. Besides the Vulgate, which gives valuable evidence, there is an almost complete text preserved in the Commentary of Primasius on the Apocalypse (*pr*), which, by comparison with the extensive citations of the Apocalypse in the writings of Cyprian, is proved to be (in the main) an "African" Old Latin text not later than the third century. Moreover, a large part of a text closely akin to, though not identical with, that of Primasius, has been recovered from a Paris Ms., the *Codex Floriacensis*, or Fleury palimpsest (*h*). Another version, quite distinct from these, and complete, has been found in the great Ms. (Vulgate, except as to Apocalypse and Acts) known as "*Gigas*," of Stockholm (*g*), which is presumably of the "European" type.

These then are the authorities—the Greek manuscripts, the Latin versions, and the Syriac version Σ, by comparison with which I seek to determine the affinities and estimate the value of the Greek text which underlies the version S.

Even a superficial inspection of the notes attached to the Greek text in Part I, *infr.*, will suffice to prove that the text represented by S

[a] If any such relation exists, it cannot be more than partial in extent; as is proved by the many instances in which the Armenian implies a Greek text different from that of S or of Σ. *E.g.* the word ἴρις (iv. 3), which they render correctly, was read and rendered by the Armenian (and also by the Ethiopic) in the false form ἱερεῖς (as by ℵ A and two mss.).

contains a large element common to it with that which distinctively belongs to the better uncials, combined with an admixture, large, but not so large, of readings attested by less ancient authority. The greater part of the textual criticism of the Apocalypse takes the form (as every student of it knows) of the question, whether to accept, or to reject, the evidence of ℵ A C P, or three, or two or even one, of them, against that of Q and the bulk of the cursives. In this conflict of evidence it will be found that our translator—or the editor of the Greek text he used—though too often led aside to follow the many, adhered in the main to the tradition represented by the earlier and presumably more authentic few.

II.—*Method adopted, and Objects pursued, in this Chapter.*

As a preparation for an inquiry into the character and composition of the text on which our translator worked, it is important that we should enter into a detailed examination of the uncials severally; in order to enable ourselves to measure (1) the value of each of them as a standard, and (2) the affinity subsisting between the text of each and that of S. This examination, though a digression from our immediate subject, is really essential as preliminary to an investigation into the relations of the S-text; and it will moreover be found to possess some independent value as a study of the texts of the extant MSS. of the Apocalypse.

I have, accordingly, judged it necessary (and I believe it will be sufficient), for a satisfactory comparison—(1°) of each MS. severally with the rest, (2°) of S with each of them, and with each combination of them (binary, ternary, or quaternary)—to form a full list of *all* the places having more or less divided MS. attestation, where the evidence of S is available. This list contains over 850 words or sentences, in all of which one MS. (at least) varies from the rest: it excludes instances where all MSS. agree, as well as instances where S is indecisive (as in case of grammatical or orthographical variation, ambiguity, conflation, or the like).

But of the variants affecting these places, a large proportion are not only trivial in themselves, but are weakly attested—by a single MS. with little or no support. Such variants are plainly worthless as materials for the criticism of the text—the mistakes of a scribe writing carelessly, or following a damaged archetype which he was incompetent to decipher; they are of use only in so far as they serve to mark the character of the MS. in which they occur. For the purpose, therefore, of a comparison

of S[a] with the MSS., it is clearly needless to encumber our inquiry with a multitude of what are not in any proper sense to be counted as variants, but merely as blunders—instances not of divergency in the normal text, but of aberrancy from it. For that purpose, accordingly, I have reduced the list by striking out all such instances—where a MS. stands alone, or supported only by two or three mss. of no special authority, in a reading of no intrinsic interest or value; retaining, however, all readings that have the authority of one MS.—*either* if (1°) commended by internal probability, *or* if (2°) confirmed by the approval of weighty critical authority, or by any appreciable support from mss., or by any of the Latin or either of the Syriac texts. In this reduced form I print the list in the Appendix to this Dissertation, below, pp. cxxi, *sqq.*

### III.—*Character of the MSS. severally, as regards clerical Accuracy.*

Before laying aside, however, the list in its longer or unreduced form, it is worth while to ascertain what is to be learned from it that may be of service in a preliminary study of the individual character, and comparative accuracy, of each of the MSS. It will show us (1°) in how many readings each of them stands alone, thus giving a measure of the independence of each; and (2°) what proportion of such readings, for each MS., is negligible or valueless, thereby testing the amount of error affecting each.

The total number of readings recorded in the long list must, of course, be more than double the number of passages entered on that list—there being always two, and often three (or more) readings for each passage; they, in fact, amount to nearly eighteen hundred. Of these, about 790 are readings of single attestation. On examination, these prove to be very unequally distributed, as follows. Much the largest proportion belongs to ℵ, over 300. Q comes next, though far behind, with more than 200. A follows, but not closely, with 150 or 160. P shows the comparatively small number of 60 or 70. C stands last with between 40 and 50; but if the MS. were complete (see p. xl), its number would presumably be higher than that of P.

Of the five MSS., therefore, ℵ is the one that diverges most independently. The divergency of Q is not much more than two-thirds, that

[a] In this Chapter, I shall use S henceforth to denote *the Greek text that underlies the Crawford Syriac.*

of A not much more than half, and that of P not much more than one-fifth, of the divergency of ℵ; while that of C is presumably about one-fourth of the same. Again:—

*Of the singular readings of* ℵ:
Over 190 prove to be negligible; leaving 115 to be retained.
*Of those of* A:
Nearly 80 prove to be negligible; leaving 81 to be retained.
*Of those of* P:
Nearly 20 prove to be negligible; leaving 46 to be retained.
*Of those of* Q:
About 35 prove to be negligible: leaving 178 to be retained.
*Of those of* C [probably over 70, if the MS. were complete]:
About 30 [50] prove to be negligible; leaving 17 [26] to be retained.

The total of these noteworthy singular readings is therefore 437. Thus the order of the MSS. in point of actual number of worthless singular readings to be neglected as blunders, is different from their order in point of divergency—except that ℵ still heads the list. A now stands second to it, but very far off; C (probably) third; then Q; and P last. But when the number of these blunders for each MS. is compared with its total number of singular readings (which is the true test of the clerical accuracy of each), the result proves to be as follows:—

Of the singular readings found in ℵ, nearly two-thirds (·62) are negligible; of those in C, (probably) a slightly smaller proportion; and of those in A, rather less than one-half (·49): while for P the proportion is but ·28; and for Q (lowest of all) but ·17.

It follows, therefore, that, as regards clerical accuracy, the two more recent MSS. stand higher—are more carefully executed and freer from errors of transcription—than the three older. More particularly:—

ℵ is, of all the five MSS., far the least worthy of regard as representing a defensible form of the text; it is aberrant rather than divergent from the rest, to the point of eccentricity. Not only does the number of its singular readings far exceed that of any of its brethren, but of these the proportion of quite worthless readings, set aside by consent of all critics (including even Tischendorf, notwithstanding his natural bias towards the MS. of his discovery,—see below, p. li), is much greater than

in any other MS. So many of its variants in fact are unquestionably mere scribe's blunders, as to cast a doubt on some of the 115 which I retain; and I should hardly feel justified in retaining so many, even of those that seem possible readings, were it not that in each one of this latter class ℵ has support, though scanty yet appreciable, from some one or two cursives of credit, or from a Latin version, or (as we shall find to happen in not a few notable cases) from S. I conclude, therefore, (1) that the text of the Apocalypse presented by ℵ is one executed by a scribe who, through haste or incompetence, was careless in his work; and moreover, (2) that the exemplar which he followed contained a textual element foreign to the normal uncial text, which element now finds only a rare and partial support in secondary authorities, mss. and versions.

A also has a text seriously affected by inaccuracy. Yet the number of its singularities, though large, is little more than half of that which ℵ shows; and of these the greater part (81) are worthy of consideration—many of them (see below, p. lii) being accepted as certainly right by the best critics. Even of the rejected ones, few are absurd or impossible; in fact, some of those which I exclude from consideration have been more or less confidently approved by Lachmann (though by him alone)[a] I conclude (1) that the scribe of A was superior in carefulness, and still more in intelligence, to the scribe of ℵ; and (2) that he had before him an exemplar embodying a purer text.

C shows a much smaller amount of divergency than either of the former. Even allowing for the lost portion of it, we cannot suppose it probable that the number of singular readings exhibited by its text, when entire, was half as large as for A. But though C, thus regarded, appears in strong contrast with ℵ (which has, probably, not less than four times as many), in another aspect it comes very close to ℵ—as regards the large proportion of singular readings of the worthless sort, which for C as for ℵ is, as we have seen, little short of two-thirds. This MS., therefore, presents a text deviating less than that of ℵ, or A, from the presumable uncial standard; yet, where it deviates, deviating in such wise, and in so

[a] It is to be borne in mind that when Lachmann constructed his text (first published in 1831), A was the only MS. fully accessible to him; ℵ and P were as yet undiscovered; Q was unknown to him, and C but imperfectly known. It was inevitable therefore that, resting as he did solely on uncial authority, he should follow A too implicitly.

large a proportion of cases, as to bespeak the hand of a scribe who was less intelligent than industrious, though careful and painstaking, and provided with a good exemplar.

P stands well; both as to the fewness of its singular readings (less than the probable corrected number for C, not nearly half of the number of that for A, and little over one-fifth of that for ℵ), and as to the small proportion of them (much less than one-third) that consists of mere blunders or oversights. But here a new fact (to be considered more fully further on) is noticeable, that of the retained singular readings (46 in all), a large number prove to be singular only relatively to the uncial standard, nearly half being attested by ample cursive evidence; a thing which seldom occurs in case of ℵ, and more seldom in case of A, or C,—the singular readings of those MSS. having, for the most part, little support from mss. It thus appears (1°) that P is a carefully written MS.; and (2°) that, though later by three or four centuries than ℵ, A, or C, it keeps close in the main (but not altogether), to the text represented by their consent. It represents, apparently, an archetype akin to them, but admits (though sparingly) an element akin to the common cursive text.

Q on the contrary stands widely remote in text from all the other MSS. Its singular readings are more in gross number than those of P, or C, or A, though not so many as those of ℵ. But the proportion of negligible ones among them is much less than even for P. And it is so much less than for ℵ (for which the proportion has been shown to be exceptionally large), that the residue retained for consideration is much larger for Q than for ℵ (178 against 115), very much larger (therefore) than for any other MS. For Q, as for P, I reserve these singular readings for subsequent examination, stating merely for the present that of the total 178, very few are truly singular, nearly all being supported by many, often a majority, of the mss. Q is thus shown (1°) to be a MS. more carefully executed even than P; but (2°) to tend much more strongly into deviation from the normal uncial towards the normal cursive text. To this tendency, which is the characteristic predominant in Q, and not to any want of skill or care on the scribe's part, the wide divergency of this MS. from its brethren is in the main due.

Thus our results are, that—

(i) Of the three greater MSS., C is the most carefully, though not the

most intelligently, written; and comes nearest to giving a true presentation of the normal uncial text. The other two are more extensively affected by inaccuracy, to a degree which, in case of ℵ, seriously impairs the authority of the MS. (as regards the Apocalypse), by reason of the nature as well as the number of the errors which disfigure its text. In case of A, the errors are not only fewer but far less grave; and though it is not so free from blemishes as C, yet (and as we shall see further on) it exhibits other characteristics which more than redeem its credit, and add to its readings a value beyond that which attaches to those of the rest.

(ii) To the two later MSS., P and Q, two characteristics belong in common :—(1°) that compared with the elder group, they are little blemished by mere copyists' blunders; (2°) that each, where it stands apart from its fellow-MSS.—but Q much more than P—tends towards the common cursive text. They belong to a later age, when mere errors of transcription had (probably by a tacit and gradual process) been weeded out, and when, moreover, a second form of text, amounting to a distinct recension, originated we know not how, or how early, had asserted its place beside the presumably older text, which in process of time it in great measure superseded. To that older text P, in the main, adheres: the extent to which it was affected by the later text is measured by the number of readings (some 30) where in separating from the MSS. it is supported by many mss., together with more (some 15) where the combination P Q is so supported. Q, on the other hand, in its singular or quasi-singular readings, is (not, like P, exceptionally, but) habitually on the side of the cursives, showing in all only some 35 (barely one-sixth of its total) that can be reckoned even as subsingular.

### IV.—*Character of the MSS. severally, as regards textual Value.*

Dismissing now the long list, with its encumbering detail of readings which attest hardly anything except the shortcomings of the several scribes, I proceed to consider our reduced list, as printed below, pp. cxxv, *sqq.*

This list, though it still includes many readings of no avail towards the determination of the true text, exhibits (I believe) none that will not serve in this inquiry, as indicating the affinities of the attesting MSS., *inter se*, or with the mss., or the versions, whose readings I have compared. The passages entered in it, as reduced, are 538 in number, and the MS. variants recorded exceed 1100.

1. *Divergence of each MS. from the rest.*

Our first inquiry must be, What does this list show to be the amount, numerically stated, of *bona fide* textual divergence (as distinguished from mere clerical inaccuracy) of each MS. from the consent of the rest?

For Q it is large—markedly larger than for any of the others; the number of variants in which it stands apart from them being (as above) 178.

Its contemporary (or perhaps junior) P, shows in strong contrast to it in this respect, standing apart in but 46 variants.

For C the amount is less than for any other—but 17. If, however, the MS. were entire, the total would probably amount to 25 or even 30; but, even then, it would be the least divergent of the MSS.

For A the amount is 81; largely in excess of that recorded for its contemporary C, and considerably above the record for P.

Yet higher than A, but still below Q, ranks ℵ in this comparison; the amount recorded for it being 115.

To bring out yet more definitely the character of Q through the contrast between it and P, we may assume that the consent of ℵ A C, the three oldest MSS., represents the consent of the uncials, and use it as our standard by which to compare P with Q. This combination, ℵ A C, occurs 122 times in our list. The result proves to be that P is with ℵ A C 87 times; Q but 26 times; while P is opposed to ℵ A C but 34 times[a]; Q, 96 times.

Or, again, to avoid the uncertainty attaching to the combination ℵ A C by reason of the imperfect state of C, we may take as our standard of reference the consent of ℵ and A, which will be a fairly true standard, inasmuch as these two MSS., though each of them deviates largely from the normal text, deviate usually in different directions; so that the readings in which they agree form a text nearly free from the divergent element of each. This combination occurs 239 times; and on comparison

[a] Not, as might have been expected, 35 (= 122 – 87); for in one place where ℵ A C concur, P *deficit*. So again, P *deficit* in eleven places where ℵ A concur, and therefore opposes them not 79 (= 239 – 160) times, but 68 (as next page).

we find that P agrees with it 160 times; Q but 58: while P opposes it but 68 times;[a] Q, 181 times.

Thus the isolation of Q among the MSS., already indicated in the earlier stage of our inquiry, becomes more pronounced as we study it farther. For we find (1) the *bona fide* variants in which it stands alone are half as many again as those recorded for ℵ, eccentric though the text of that MS. is; they are much more than double the number for A; not far from four times the number for P; and probably six times that for C. And (2) it turns out that when we compare Q with P, taking the combination ℵ A C as standard of reference, the deviation of Q is over 78 per cent., while that of P is under 28. Or, if we prefer ℵ A as standard, the deviation of Q is still over 75 per cent.; that of P barely exceeds 28.

2. *Tendency of each MS. towards, or away from, the cursive text.*

Yet these numerical results, striking as they are, give but an inadequate representation of the character that belongs to Q relatively to its brethren.

In order to appreciate that character, we must recall the fact, above touched on, that, far from being truly singular in the 178 places where it stands apart from the other MSS., it has in most of these places the support of some cursives,—usually of many, sometimes of nearly all, of them. Even if we turn back to our original unreduced list, which shows over 200 places where Q so stands (including the rejected readings), the total number of variants of Q in which it has little or no cursive support is but 40,—less than one-fifth; whereas for P it is 35 out of some 65, more than half—a proportion largely exceeded in case of each of the older uncials. The characteristic fact disclosed by a study of the singular readings of Q is, then, that the position of standing as sole uncial at the head of a train of cursive authorities for a variant—a position not frequently held by P, very rarely by C, A, or ℵ,—is usual, indeed habitual, in case of Q.[b] The quality, as well as the quantity, of these instances, compels us to regard them as a transition on the part of Q (appearing

[a] See note [a], last page.

[b] The readings where one MS. deviates from its brethren with large cursive confirmation are —for Q, 173 out of a gross total exceeding 200 (see p. xliii); for P, 30 out of between 60 and 70: while for the older MSS. such instances are so rare as to be hardly worth notice or reckoning— for C, 2 out of 40 or 50; for A, 14 out of about 150; for ℵ, but 22 out of over 300.

in P only as a tendency) towards a type of text distinct from that of its elder brethren—the text of the ordinary cursives. It is hardly an exaggeration to say of the isolation attributable to Q, that it is not merely a distance removing it from the other MSS. in degree, but a difference separating it from them in kind, such that Q (if considered irrespectively of age) is to be classed in text with cursives, in script alone with uncials. Whatever value attaches to it lies mainly in the fact that it is, by some two hundred years, the earliest manuscript witness to the normal cursive text of the Apocalypse as a whole.

Of P it may be affirmed, in view of the contrast between it and Q, that it presents, in the main, a substantially ancient text, far though the MS. itself fall short of ℵ A C in age. Its late date, no doubt, makes itself felt in the tendency (above noted) of its singular readings towards the cursive type, to which nearly half of them approach. But the total number of such readings is not great, and the tendency so manifested does not appreciably affect the general character of the text; which, considering the late date of the MS., is surprisingly true to the uncial consent.

Of the singular readings of C, there is little to be said. They are fewer than for any other MS.; they show no appreciable leaning towards the cursive text; they present no character of special interest.

Neither of the two remaining MSS. is so free as C, though both are more free than P, from traces which may be due to the influence of the rival text. A, and in a less degree ℵ, deviates now and then in directions whither many cursives go with it. But of the singular readings of ℵ on our reduced list, some few are worthy of notice; while those of A are very seldom such as may safely be let pass without consideration. Indeed, the question not seldom arises, whether, in some at least of the cases where ℵ, and (still more) where A, has for its singular readings extensive cursive support, it may not be concluded—not that the sole uncial errs in company with many cursives; but rather, that some (now and then, most) cursives have retained a right reading in common with the sole uncial.[a] It is also noteworthy that now and then ℵ, and A perhaps more frequently, is corroborated in a singular reading by two or three only—sometimes but one—of the exceptional cursives whose text is found else-

[a] See *e.g.* v. 11, where ℵ with most mss. reads ὡς before *φωνήν*: and again, xx. 6, where A with most mss. omits *τά* before *χίλια*—in each case, without farther uncial authority.

where to tend against the rest, from the cursive to the uncial type, such as the remarkable mss., 36, 38, 79, 87.[a] Moreover, Latin attestation in many instances confirms the singular readings of ℵ, A, C, and P, even where cursive confirmation is scanty: in case of ℵ or A more frequently than of C or P.[b]

### 3. *Value attached to each MS. by critical Editors.*

In order to test farther the comparative value of the five MSS., as inferred from the character of the singular readings of each, it is worth while to inquire, Of which of them have the singular readings most frequently commended themselves to the judgment of the best textual critics? To answer this question, I refer[c] to the Greek Testaments of Tischendorf (8th edition), and of Westcott and Hort; and with them to the more recent and very carefully considered text appended to Bernhard Weiss's elaborate textual study of the Apocalypse.[d] The results are as follows:—

*From* ℵ *sole*, Tischendorf adopts its reading of i. 11 (Ζμύρναν; also ii. 8); i. 15 (πεπυρωμένῳ); ii. 19 (om. σου); v. 11 (ins. ὡς); v. 13 (om. [ἃ] ἐστι); vi. 13 (βάλλουσα); ix. 11 (ins. ᾧ); xiii. 2 (λεόντων); xvi. 6 (αἵματα); xviii. 12 (μαργαριτῶν); xxi. 27 (ὁ ποιῶν); xxii. 8 (βλέπων καὶ ἀκούων); xxii. 15 (ποιῶν καὶ φιλῶν); xxii. 18 (ἐπ' αὐτὸν ὁ Θεός). Of these, one only (μαργαριτῶν) is accepted by Westcott and Hort (not without doubt), and by Weiss (undoubtingly).[e] Apart from these places, Weiss admits into his text ποιήσει (for ποιήσῃ, xiii. 15) from ℵ alone, with confidence (as in the former case)[e]; Westcott and Hort, to their margin only; and with the same or similar uncertainty they give the above readings of v. 11, v. 13, xiii. 2, xxi. 27; and also read with ℵ, xi. 4 (ἐνώπιον without art.); xiii. 10

[a] Such instances are:—for ℵ, with 36, xix. 17; with 38, xvi. 15:—for A, with 36, xvi. 4; with 38, xvi. 12; xxi. 6:—for P, with 79, xix. 10. See farther, p. lxiv, *infr.*; and Appendix, List II, 1 and 2.

[b] See *e.g.*, for ℵ; i. 15; ii. 21; iii. 3:—for A, ii. 22; iv. 7; vii. 9:—for C, xiii. 17; xviii. 23; for P, xviii. 11. So also in some of the places in last note. See farther, p. lxiv.

[c] For the reasons stated, note to p. xlv, I do not refer to Lachmann's edition. Those of Griesbach (1774—1806) and Scholz (1830–36) were likewise formed too early for our purpose.

[d] *Die Johannes-Apokalypse* (in Gebhardt and Harnack's *Texte u. Untersuchungen*, VII. Band, Heft i.), Leipzig, 1891.

[e] See Weiss, pp. 129, 131.

(ἀποκτείνει); xiv. 8 (om. ἄγγελος). But they adopt unreservedly, xxii. 21 (τῶν ἁγίων without πάντων).

*From* A *sole*, Tischendorf adopts ὡς ἀνθρώπου, iv. 7; omission of ἡμᾶς, v. 9; ἄξιος, v. 12; ἔξωθεν (for ἔξω), xi. 2; repetition of εἰς αἰχμαλωσίαν, xiii. 10; ἄνθρωπος ἐγένετο, xvi. 18; αὐτῆς, xvii. 4; μεθύουσαν ἐκ, xvii. 6; ἔπεσεν (*bis*), xviii. 2; omission of ἀπὸ τοῦ Θεοῦ, xx. 9; γέγοναν, xxi. 6; πάντων without τῶν ἁγίων, xxii. 21; omission of ἀμήν, xxii. 21. In all these places Weiss concurs, except xi. 2 (where he prefers the reading of Q); and he adopts moreover from A the omission of αὐτοῦ, ii. 18; ἐστί without ἅ, v. 13; omission of the second διά, vi. 9; ἀνατολῶν, vii. 2 and xvi. 12; καί for the first μήτε, vii. 3; εἶδον ὄχλον πολύν, vii. 9; καί for ὅν, *ib.*; ἀστραπαί before φωναί, viii. 5; omission of αὐτοῖς, xi. 12; ἴσχυσεν, xii. 8; βασανισθήσονται, xiv. 10; ὑπάγει, xvii. 8; οἱ ἀληθινοί, xix. 9; omission of τά before χίλια, xx. 6; insertion of αὐτῶν Θεός, xxi. 3; ἐγώ εἰμι, xxi. 6; δυσμῶν before νότου, xxi. 13; insertion of καί after ὅσον, xxi. 16; ἐν for ἐπί, xxii. 16. Westcott and Hort agree with Tischendorf as to xi. 2, and with both Tischendorf and Weiss as to iv. 7, v. 9, xiii. 10, xvii. 4, xvii. 6, xviii. 2, xxi. 6 (γέγοναν), xxii. 21 (om. ἀμήν); also (doubtfully) v. 12, xvi. 18, xx. 9. They admit moreover, but with doubt, the readings accepted by Weiss (as above) of ii. 18, vii. 2, vii. 3, viii. 5, xii. 8, xvi. 12, xvii. 8, xix. 9, xx. 6, xxi. 3, xxii. 16. Of the A-readings which the other two editors reject, they adopt τῷ for τῆς, ii. 8, ii. 18; omission of τεσσάρων, ix. 13: and they mark in their text as doubtful, or place on their margin, about a dozen more.

*From* C *sole*, but two readings appear to have been received, and that into but one edition (Westcott and Hort's), and with doubt:—omission of final ἀμήν (vii. 12), and οὐ (for οὔτε) μετενόησαν (ix. 20). In the margin of the same edition two C-readings also are noticed:—ἔχετε (ii. 10); omission of ὅτι (ii. 14).

*From* P *sole*, no variant has been received into any of these three editions, except (doubtfully) by Westcott and Hort, the omission of ἐπ' (xxii. 5): but all three adopt the interpunction after ἀπ' ἄρτι (xiv. 13),[a] and after οὐκέτι (xviii. 11), for which it is the only uncial authority.

*From* Q *sole*, Tischendorf adopts αἵματα, xviii. 24; αὐτῷ, xxi. 6: Weiss, ἔξω, xi. 2; ἔχον, xvii. 3; μαργαρίταις, xviii. 16; ὁ Θεὸς ἐπ' αὐτόν, xxii. 18:

[a] In this place, ℵ A C stand neutral, and Q alone opposes P.

Westcott and Hort, the last only; but (doubtfully) μου, ii. 7; ἐγώ, v. 4; ὁ (before μετ' αὐτοῦ), xix. 20; Χριστοῦ, xxii. 21; and a few other Q-readings. In nearly all these, Q has large cursive support.

It is clear then that A is, from this point of view, pre-eminent among the MSS. Of its 81 singular readings, Westcott and Hort adopt 13, and admit with reserve more than twice as many more. Weiss adopts 31. Even Tischendorf accepts 13,—a larger proportion than of those of his own MS., ℵ (15 of 115). The other two editors, as we have seen, admit hardly any reading on the sole testimony of ℵ, or of C, P, or Q. In eight places, A stands as the sole MS. witness for readings, including some of the highest importance, which all the critical editions above cited concur in accepting; whereas not one place can be found in which any other MS. holds such a position of authority. In three other places there is a like unanimity in its favour, qualified only by notes of doubt in the edition of Westcott and Hort. But one such instance appears where ℵ is the sole witness, and not one for any of the other three. Thus it is from A alone of the five that the text has received independent contributions towards its rectification, appreciable in number and in value.[a] Of it alone we can affirm that, where it stands as sole witness, it is signally right so often as to indicate the presence in it of an element of peculiar value and of probably primitive authority.

4. *Summary of results as to the MSS. severally.*

To sum up:—

Of the three older MSS., C, and of the two later ones, P, exhibit on the whole a more fairly normal uncial text than the others do; the deviations of C being due mainly to deficiencies on the part of the scribe; those of P mostly to the influence of a distinct type of text. The remaining three deviate much more largely. Q is a late MS. with a text studiously conformed throughout by a careful hand to that cursive type which in P appears only to a limited extent, and from which A and ℵ, and still more, C, are in the main free. ℵ, over and above its abounding errors of negligence, presents a text, ancient undoubtedly, but far from being

[a] It is to be borne in mind that I restrict our examination to the variants which are perceptible in S. If I were to include variations in orthography and grammar, the case for A would be still stronger. It exhibits many archaic forms, evidently retained from the primitive text, which the other MSS. have lost.

purely representative of the uncial consent,—debased, rather, by admixture of an alien element of unknown but early origin. A excels the rest in this, that it alone is characterized by singular readings which are to be accepted, not as divergencies from a standard text, but as survivals of the primitive and authentic text whence its brethren have diverged.

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## NOTE PREFATORY TO CHAPTER IV.

If the missing part of C were recovered, it is presumable that most, if not all, of the numerical details of the following Chapter would be modified.

(1) The readings attested by C alone would be probably increased from 7 to 11 or 12.—(2) Of the 72 attested by ℵ alone, 32 occur where C fails; some of these, therefore, would probably be transferred to the group ℵ C. Similarly; of the 27 of A, of the 18 of P, and of the 40 of Q, many would pass to A C, C P, C Q, respectively.—(3) Of the groups ℵ A (13 instances), ℵ P (11), ℵ Q (21), A P (13), A Q (14), P Q (15), for like reasons as above, many would be transferred to ℵ A C, ℵ C P, ℵ C Q, A C P, A C Q, C P Q.—(4) The groups ℵ A P, ℵ A Q, ℵ P Q, A P Q, number respectively 45, 10, 20, 12. Many transfers would be made from these to ℵ A C P, ℵ A C Q, ℵ C P Q, A C P Q.—(5) An instance of the group ℵ A P Q, in a place where C fails, might be changed into an instance of all MSS. concurring, and would thus pass out of our total list. But in point of fact, no such instance occurs.

Hence it follows:

(1) That the total number of 538 instances would probably be increased by a few singular readings of C; possibly to 542 or 543.—(2) That, as regards head δ, against this small increase in it, due to C, would be set a decrease under each of the other heads; the result being that the instances under head δ would be on the whole diminished in number.—(3) That, as regards head γ, the four binary groups containing C would each receive an increase (corresponding to the decrease affecting ℵ, A, P, Q, severally, under head δ); while the remaining six groups would be diminished. Under this head, then, as under δ, there would probably be a decrease on the whole.—(4) That, as regards head β, the decrease under the six binary groups which exclude C would appear in the form of an increase in the six ternary groups containing C; while each of the remaining four (ℵ A P, ℵ A Q, ℵ P Q, A P Q) would be diminished. But the range of probable diminution is very large in A P Q, and much larger in ℵ A P; and it is therefore doubtful whether, on the whole, the number of ternary groups would be increased or decreased.—(5) That, as regards head α, there would be an increase in the four groups which include C; and against this increase there would be no counter-decrease under ℵ A P Q (see above).

Thus (finally), the total number of cases would be increased, to a possible maximum of nearly 545; the distribution under each head would be altered, with the general result that the number under each of the heads δ, γ, (β doubtful) would be decreased, but under head α largely increased; and the position of C, as the most frequent constituent of the groups, especially the quaternary, and as the most constant representative of the normal uncial text, would be rather strengthened.

## CHAPTER IV.

### THE GREEK TEXT UNDERLYING THE VERSION S.

I now apply myself to test the text that underlies S by comparing it with the text of the MSS., collectively in groups, and severally, by means of the appended collection of readings (list I, Appendix, pp. cxxv, *sqq.*) on which this investigation is based.

This list enables us to exhibit the facts of the case in a numerical form. It sets forth (as above stated, pp. xlii, xliii) in 538 places where the evidence of S is available, all the noteworthy variants which have more or less divided uncial evidence, none being omitted which even one uncial attests, if corroborated by any appreciable evidence of cursives, or by a Latin or Syriac version, or if approved by sufficient critical authority.

I.—*Numerical Expression of Amount of Agreement between* S *and each MS.*

I find that in these 538 places—

S agrees with Q 218 times: so that in nearly three-fifths (320) of the cases before us it is opposed to Q.

S agrees with P 285 times; so that the cases where it is opposed to P are but 253—considerably less than half (·47) of the whole number.[a]

S agrees with A 290 times; the cases of agreement being very slightly more, and those of disagreement (248, being ·46 of the whole) as slightly less, than are shown by P.

S agrees with ℵ 330 times. Here, therefore, S finds most support, and the cases of disagreement are 208, less than two-fifths of the whole.

S agrees with C (which I take last in order because of the rectification needed by its figures) 198 times. But inasmuch as in 196 of the places in our list C is wanting, and is forthcoming therefore for but 342

[a] These figures require slight correction, inasmuch as P is wanting in rather more than twenty of the 538 places.

of them, it appears that we are to compare these 198 cases with a total of 342 only; in other words, that if the MS. were entire, the 198 would be increased to something over 310. The proportion of agreement with S, therefore (so far as can be judged from the extant part of C), is considerably higher (about 58 per cent.), and that of disagreement correspondingly lower (about 42 per cent.), for C than for any of the others, except ℵ, which it closely approaches.

This result is not, however, to be absolutely relied on, for we cannot be sure that the amount of agreement with S was as great in the lost parts of C as in the extant parts (see above, p. liv).

The result, then, of the comparison of S with the uncials (setting C aside for the moment because of the uncertainty that attaches to its statistics) is, that S has the *maximum* of uncial support from ℵ, and the *minimum* from Q: the instances of agreement being over 61 per cent. for ℵ, and under 41 for Q, out of the total list of 538 readings; while the percentage for P is nearly 53 and that for A a shade higher—nearly 54. [That for C is probably intermediate between that for ℵ and that for A.] Thus Q is the only MS. for which it is under 50 per cent.

II.—*Variation of this Amount according to Group-distribution of the MSS.*

This comparison may be pressed farther, and fuller results may be obtained, by examining our list, and classifying the readings it records according as they are severally attested by one, two, three, or four MSS.

The 538 places on the list, when thus classified, fall into four divisions, as follows[a]:—

Class (α).—*Where four MSS. agree with* S, *i.e.*, where it is supported by *quaternary* groups; of which places there are, in all, 141.

Of these, the largest proportion, 66 (nearly one-half of the whole number) belong to the group ℵ A C P, *i.e.*, the one group which excludes Q; leaving 75 to the groups into which Q enters, of which 18 belong to ℵ A C Q, 9 to ℵ A P Q, 26 to ℵ C P Q, 22 to A C P Q.

Class (β).—*Where three MSS. agree with* S, *i.e.*, where the groups are *ternary*; of which cases there are, in all, 127.

Under this head the figures yield a result similar to (but more marked

[a] The reader who is not disposed to go into numerical details may omit this section (II.), and pass on to section III., in which he will find the results summed up.

than) that found under (α), so far as this, that much more than half—almost three-fifths—belong to groups which exclude Q, as follows.—To group ℵ A C, 7 belong; to ℵ A P, 45; to ℵ C P, 5; to A C P, 18; in all, 75: as against 52 belonging to groups containing Q, *viz.*, 10 to ℵ A Q; 2 to ℵ C Q; 20 to ℵ P Q; 4 to A C Q; 12 to A P Q; 4 to C P Q.

Class (γ).—*Where two MSS. agree with* S, *i.e.*, where they give it their support in *pairs*; of which there are, in all, 106.

Here we are met by a different result. Of these pairs, those into which Q enters are not far from equal in number with those which exclude it, 51 against 55. Of the latter class, the pair ℵ A numbers 13; ℵ C, 5; ℵ P, 11; A C, 12; A P, 13; C P, 1. Of the former, ℵ Q, 21; A Q, 14; C Q, 1; P Q, 15.

Class (δ).—*Where but one MS. agrees with* S, of which the instances are 164 in all.

Here, as under (γ), Q stands high, the readings which it alone of the MSS. supports being 40, largely exceeding those supported by A, which are but 27, or by P and C, which are but 18 and 7 respectively. But a new fact comes now to light as regards ℵ, which under this head proves to stand highest, supporting S in no less than 72 instances.

Reverting now to the totals (as given above, p. lv) of agreements between S and ℵ A C P Q severally, we find that the figures, when rearranged in view of the group-distribution, yield for each MS. the following results:—

Of the 218 readings in which S *agrees with* Q: 75 belong to the quaternary groups (ℵ A C Q, 18; ℵ A P Q, 9; ℵ C P Q, 26; A C P Q, 22): 52 to the ternary (ℵ A Q, 10; ℵ C Q, 2; ℵ P Q, 20; A C Q, 4; A P Q, 12; C P Q, 4): 51 to the binary (ℵ Q, 21; A Q, 14; C Q, 1; P Q, 15). In 40, Q stands apart from the rest.

Of the 285 *agreements of* S *with* P: 123 are in the quaternary groups (ℵ A C P, 66; ℵ A P Q, 9; ℵ C P Q, 26; A C P Q, 22); 104 in the ternary (ℵ A P, 45; ℵ C P, 5; ℵ P Q, 20; A C P, 18; A P Q, 12; C P Q, 4); 40 in the binary (ℵ P, 11; A P, 13; C P, 1; P Q, 15). In 18, P stands alone.

Of the 290 *agreements of* S *with* A: 115 are in the quaternary groups (ℵ A C P, 66; ℵ A C Q, 18; ℵ A P Q, 9; A C P Q, 22); 96 in the ternary (ℵ A C, 7; ℵ A P, 45; ℵ A Q, 10; A C P, 18; A C Q, 4; A P Q, 12); 52 in the binary (ℵ A, 13; A C, 12; A P, 13; A Q, 14). In 27, A stands alone.

Of the 330 *agreements of* S *with* ℵ: 119 are in the quaternary groups (ℵ A C P, 66; ℵ A C Q, 18; ℵ A P Q, 9; ℵ C P Q, 26); 89 in the ternary (ℵ A C, 7; ℵ A P, 45; ℵ A Q, 10; ℵ C P, 5; ℵ C Q, 2; ℵ P Q, 20); 50 in the binary (ℵ A, 13; ℵ C, 5; ℵ P, 11; ℵ Q, 21). In 72, ℵ stands alone.

Of the 198 *agreements of* S *with* C: 132 are in the quaternary groups (ℵ A C P, 66; ℵ A C Q, 18; ℵ C P Q, 26; A C P Q, 22); 40 in the ternary (ℵ A C, 7; ℵ C P, 5; ℵ C Q, 2; A C P, 18; A C Q, 4; C P Q, 4); 19 in the binary (ℵ C, 5; A C, 12; C P, 1; C Q, 1). In 7, C stands alone.

[The probable corrected totals will be (see above, p. liv)—Agreements, 311: quaternary, 207; ternary, 63; binary, 30; sole, 11.]

If, again, we examine our four classes, $\alpha$, $\beta$, $\gamma$, $\delta$, to ascertain how the five MSS. severally stand in each class, we find the following results:—

For the above 141 cases *where the groups are quaternary* (class $\alpha$): Q agrees with S in but 75 cases; P in 123; A in 115; ℵ in 119; C in 132. Thus in this class, ℵ and A are nearly on a par as supporters of S; P but a trifle above them; Q is considerably the lowest of all, and C the highest, even in its incomplete state [if it were complete, the figure would presumably exceed 200, as above].

For the above 127 cases *where the groups are ternary* (class $\beta$):—

Q agrees with S in but 52 cases; P in 104; A in 96; ℵ in 89; C in 40 [corrected, 63]. Thus ℵ and A change places, but keep pretty close together, and P not much above; Q being still distinctly the lowest: but C now falls below ℵ, A, P, the highest place belonging in this class to P.

For the above 106 cases *where the groups are binary* (class $\gamma$):—

Q in this class stands among the first, agreeing with S in 51 cases; P in 40; A in 52; ℵ in 50; C in 19 [corrected, 30]. Thus ℵ and A are even closer together than before; but P is now distinctly below them, and C still lower than in class $\beta$; while Q has passed from the lowest to almost the highest place,—by a shade higher than ℵ and lower than A. In this class the figures for the several MSS. are less unequal than in $\alpha$ or $\beta$, except for C, which even as corrected is far behind the rest; but A is slightly first.

For the above 164 cases *where the MSS. stand single* (class $\delta$):—

Q appears in this class as agreeing with S in 40 cases; P in 18; A in 27; ℵ in 72, far exceeding the rest; C in but 7 [corrected, 11],

far the lowest number. Thus ℵ has in this class parted company with A, and now heads the list; Q following, though at a long interval; then A; then P; and finally C.

### III.—*Analysis of the Figures arrived at in* II.

We are now in a position to analyze the figures above arrived at, and thus to prepare for interpreting their import as regards the relation borne by the MSS. severally to S.

In the case of Q, the total of its agreement with S, which as we have seen is much less than for any one of the other MSS. (218 instances), would be small indeed, if it were not more strongly represented (relatively to the others) in classes $\gamma$ and $\delta$ than it is in classes $\alpha$ and $\beta$. In other words, S tends towards Q with greater relative frequency where Q stands alone or as one of a pair of MSS., than where it stands in a ternary or quaternary group.

In the case of P, the results stand in sharp contrast to those arrived at for Q. Not only does the total of its agreement with S (285 instances) largely exceed that of Q, but it shows its highest figures where Q is lowest, in the ternary and quaternary classes, and its lowest where Q is highest, in the class of pairs and in that of single instances,—dropping very abruptly as one passes from the two former classes to the two latter. Thus the support of P to S is relatively much more frequent where P is one of a ternary or quaternary group, than where it stands apart, or paired with one other MS.

The case of A yields results numerically akin to those found for P. The figures are nearly the same as regards the total (290), and are similarly distributed, though not so unevenly, among the four classes, with a drop in passing from $\alpha$ and $\beta$ to $\gamma$ and $\delta$, in the same direction as in case of P, but less in amount.

The case of ℵ stands by itself, differing in more than one respect from the rest. For it the total of agreement with S (330) is higher, as we have seen, than for ℵ, A, P, or Q,—higher probably than even for C; but the distribution of its instances of agreement among the four classes is less unequal than for any other MS. It alone cannot be said to stand low in any one of the four classes; though not first in $\alpha$, $\beta$, or $\gamma$, it keeps close to A in all three classes, and rises far above A and all the rest in the

fourth; its preponderance in that class being so great as to overbalance the higher figures attained by other MSS. in the other classes.

In the case of C, taking the MS. in its imperfect condition as it stands, the actual amount of agreement with S is, as might be expected, less than for any other (198): but if we assume that in the lost parts of it the proportion of agreement was the same as in the extant parts, the corrected total (as above, pp. liv, lv, lvi) will be about 311, little short of the total shown by ℵ. and greater than for any of the rest. As the MS. stands, the distribution of the 198 instances, though similar to that in A and P, shows a more rapid diminution in passing from the quaternary class (α) downwards, than in A or even P. And when we rectify the figures for C, this unevenness of distribution will be enhanced; for the probable increase of the total number of instances, from 198 to 311, will, as has been shown, fall presumably in class α mainly. Thus for C, if entire, it would probably be found that its agreements with S, which in class δ are fewer even than for P, would in class α be almost as many as for ℵ.

## IV.—*Interpretation of numerical Results.*

These numerical results, thus analyzed, give us an insight into the relation borne by S to the text of the five MSS. severally.

1. S *with* Q.—The text of this MS. is, as has been shown above, of a type distinct from that in which the other four uncials tend to consent, and coincides largely with what may be styled the cursive text. The facts now established, of the relation between Q and S, are:—That S agrees less frequently with Q than with any of the other four; that with Q alone its agreements are less numerous than its disagreements; that this comparative infrequency of agreement lies chiefly in the classes where Q occurs in combination with two or three of its brethren; but that, where Q stands alone among the MSS., or with but one other of them, S shows a relatively larger tendency to side with Q, and that the number of cases where S thus sides with Q (usually supported by many mss.) against the rest is considerable. It follows, therefore, that, on the whole, the text of S is mainly of the uncial type; that its adhesion to this type is most manifest where the MSS. are most agreed *inter se;* but that into it there enters an admixture, of secondary but appreciable amount, of a text of the Q-type.

2. S *with* P.—The text in this case we have found to be of normal

uncial type, with but few individualisms. To it, therefore, as such, S in the main keeps pretty close; closest where the uncial consent approaches most nearly to unanimity. Where P stands alone, S is but seldom with it.

3. S *with* C.—The text of C is, as we have seen, more purely representative of the average uncial than even P, or any other; and it is, of the five, marked by the least proportion of individualisms. In the class of instances where four MSS. concur, C is the one which supports S more fully than any other MS.; less fully than any other (very rarely indeed) in the class where the MSS. stand singly. Thus the case of C is similar to that of P, but more strongly marked. As a MS. representative of the average uncial text, it supports S more strongly, as an individual MS. less strongly, than any other of the five.

4. S *with* A.—Numerically, the results in this case are closely akin to those we have found for the two preceding, except that the coincidences of S with the singular readings of A, are less infrequent than with those of C or P. And when we recall the fact (see above, pp. lii, liii), that many of these singular readings of A are of special value, tending, not as in case of Q, downward in the direction of a more recent form of the text, but upward towards a form more archaic than that of the average uncial, and presumably primitive, we are led to inquire whether S has retained any of these important readings. On examination, it proves to exhibit the following:—*τῷ* for *τῆς*, ii. 8 and ii. 18; omission of *αὐτοῦ*, ii. 18; *ὡς ἀνθρώπου*, iv. 7; *ἄξιος*, v. 12; *ἀνατολῶν* (plural), vii. 2 and xvi. 12; *εἶδον ὄχλον πολύν*, vii. 9; *ἔξωθεν*, xi. 2; *εἰς αἰχμαλωσίαν* repeated, xiii. 10; *αὐτῆς* (for *τῆς γῆς*), xvii. 4; *μεθύουσαν ἐκ*, xvii. 6; *ὑπάγει*, xvii. 8; *ἔπεσεν* repeated, xviii. 2; insertion of *οἱ* before *ἀληθινοί*, xix. 9; omission of *τά* before *χίλια*, xx. 6; *γέγοναν*, xxi. 6;—also (nearly) insertion of *αὐτῶν Θεός*, xxi. 3. S thus goes with A in an appreciable number of its most notable and approved singular readings (see especially note on xxi. 6, p. 49 *infr.*).

5. S *with* ℵ.—This is, as we have seen, an exceptional MS.; and we have seen that its relations with S are exceptional likewise. It exhibits a text fundamentally at one with the consent of A C P, yet with a large alloy of foreign and inferior metal. And S, as has been shown, agrees with it, on the whole, more extensively than with any other, the excess of agreement lying chiefly in the class of cases where ℵ diverges in a direction away from the rest. That is to say, S agrees with ℵ, not only in so far as ℵ represents the average uncial, but (largely) in the individualisms, often

eccentric, which characterize ℵ. In fact, there are a few instances where the singular readings of ℵ would hardly be worth recording, were it not that, though otherwise unsupported, or nearly so, they reappear in S: such as—insertion of εἶναι, ii. 20; insertion of λῦσαι, v. 5 [also Latin Vulgate]; ψυχήν (for plural), viii. 9; μυριάδας (for nominative), ix. 16 [also Σ]; ἐν φόβῳ for ἔμφοβοι, xi. 13 (also lat. of Primasius); omission of καὶ ὁ ἀριθμὸς αὐτοῦ, xiii. 18; διακοσίων for ἐξακοσίων, xiv. 20 [also ms. 26]; insertion of αὐτῶν, xxi. 12. I omit many examples where the variation is more minute, or where it is supported by one or two mss., or by Σ, or by a Latin version, or by some combination of such. None of the above has been adopted from ℵ by any editor: but of the few other singular readings of ℵ so adopted, with or without doubt (see p. li), S agrees in Ζμύρναν (for Σμ.), i. 11, ii. 18; πεπυρωμένῳ, i. 15; insertion of ὡς, v. 11; βάλλουσα, vi. 13; insertion of ᾧ, ix. 11; λεόντων, xiii. 2; ἀποκτείνει, xiii. 10; ποιήσει, xiii. 15; μαργαριτῶν, xviii. 12; ὁ ποιῶν, xxi. 27; βλέπων καὶ ἀκούων, xxii. 8; ἐπ' αὐτὸν ὁ Θεός, xxii. 18. In some of these, ℵ has considerable support also from mss., Latin versions, or Σ.

To sum up:—

S is in the main a witness to the normal uncial text; but not altogether such. It is a mixed text, into which two main components enter, in unequal proportion: the larger component being a text adhering to the consent of ℵ A C P (or the majority of them), and the smaller component a text agreeing with Q and the cursives. But in the larger component there is not uniformity in its adhesion to the uncials severally. In so far as it is simply normal, it keeps closest to C and P, especially the former; but it is now and then abnormal in a direction where A, or more frequently ℵ, leads it. Thus, where it leaves ℵ, A, C, and P for Q, it passes from the uncial to the cursive type; where it leaves A, C, P for ℵ, it tends to an aberrant form of text, and is so far discredited as sharing in the eccentricity of ℵ; where it leaves ℵ, C, P for A, it often appears to revert to a more authentic and probably primitive tradition, and shares, so far, in the credit that attaches to A as the MS. that on the whole preserves most faithfully the archetypal text.

V.—*Farther Examination of the comparative Relations of* S *with Greek Texts.*

The comparison in value between the attestation of S by ℵ and by A may be carried further by examining the ℵ Q and A Q groups.

Of the 21 ℵ Q readings of S, Weiss accepts but five. Of these, Westcott and Hort admit but two, certainly; the other three (with four more), doubtfully—nine in all. Tischendorf, biassed (as before noted) in favour of ℵ, accepts eight of these nine with three more—eleven in all. There remain nine, unanimously rejected from all three editions.

But of its A Q readings, but 14 in all (all having ample cursive or Latin support), one only (the second insertion of τὰ ὀνόματα in xxi. 12), though supported by good mss. and by the Vulgate, is unanimously and without question rejected by our editors. Weiss rejects two more, adopting eleven in all. These two, with a third, Westcott and Hort mark as doubtful, adopting nine with certainty. Tischendorf adopts six in all.

So far, then, as these instances go, the contrast established between the ℵ Q and the A Q groups points the same way as the contrast previously shown to exist between the class of cases where ℵ, and the class where A, is the sole uncial support of S. On the one hand, the 21 ℵ Q readings of S indicate that it goes with ℵ in deviating towards the text of Q and the cursives; on the other hand, its rarer A Q readings (14) represent, for the most part, the exceptional retention by S, together with Q and its satellites, of the authentic text, for which A is the main authority.

Again, comparing *inter se* the binary groups in which S has P for one of its supporters (ℵ P, A P, P Q), we find further confirmation of the above results.

The P Q readings of S are 15. Tischendorf adopts five of these, of which two only are received into Westcott and Hort's text; but they admit besides (with doubt) three of those which Tischendorf passes by. Weiss adopts four, agreeing with Tischendorf as to two only; with Westcott and Hort only as to one of those two, and one which they place on their margin. Thus the three editions concur in rejecting six; in absolutely accepting only one. It follows, therefore, that P, even more decidedly than ℵ, so far as it sides with Q, is somewhat disparaged as a supporter of the text of S.

The readings of ℵ that are confirmed by combination with P meet with more approval from our critics. There are 11 such readings. Of

these, three are adopted by Weiss (the omission of *ἐγώ*, v. 4; *βασιλεύσουσι*, v. 10; *μετ' αὐτοῦ ὁ*, xix. 10), the first and third of which Westcott and Hort also admit, but doubtfully. Four more they admit also doubtfully, absolutely rejecting the remaining five. Tischendorf rejects three of these five, with one other, and adopts seven in all, including Weiss's three. Thus, there are three of these readings which all agree in rejecting; and there is not one accepted without reserve by all. Some of them have Latin support.

But as regards the readings of S that belong to group AP (13 in all), the critics approach much more nearly towards agreement. Two of them they all reject (*ψυχρός* before *ζεστός* in iii. 16; the insertion of *καὶ μεμισημένου* after *πνεύματος ἀκαθάρτου* in xviii. 2). All the remaining eleven, Weiss accepts; as do Westcott and Hort (with doubt as to three of them): Tischendorf rejects five of them. Thus there remain six unanimously accepted.

The conclusion yielded by the above comparison is, then, that P, as a supporter of S, is strongly accredited so far as it is confirmed by A; but less strongly where it is confirmed by ℵ; and that it is, on the whole, discredited by the more frequent instances where it agrees with Q.

The relation borne by the S-text to that of the uncials, collectively, in groups, or severally, might be discussed farther; but enough has been now said to establish the general conclusions above stated as to the text which our translator had before him, or formed for himself.

It is to be added that, of the cursives 36, 38, 79, 87 above referred to (p. li), with which may be joined 1, 7, 28, 35, 49, 91, 95, 96, 152, some support S in conjunction not only with ℵ or A, but with some other one of the MSS., or with one or more Latin texts, against the remaining MSS., and all or nearly all mss. Sometimes S stands with one or more of these against all other Greek copies, or even against all other authorities, Greek and Latin.[a] Of this perhaps the most notable instance is its agreement with 152 in the interpolation in ii. 13, for which see note in *loc.*

[a] The relations of S with these mss., especially 36, 38, 95, deserve to be examined more fully. And if the text to which the *Commentary* of Andreas is attached, were available in a trustworthy form, a comparison with it too would be important (see note on Greek text of viii. 12).

I have noticed nine cases where 38 is the sole Greek supporter of S, seven where 95, three where 36; also twenty where 38 and S have with them but a few mss. and no MS.; twenty-three

VI.—*Relations of* S *with the Latin Versions severally.*

In pursuing this investigation, it is important to examine the support which the S-text finds in the Latin versions—Old, and Vulgate.

1. S *with Latin and MS. support.*—On this part of the subject I have touched more than once in the preceding discussion; and in list I (Appendix, pp. cxxv, *sqq.*), the Vulgate (both Amiatine and Clementine), and both forms of the Old Latin, appear throughout among the textual witnesses cited. Without going into detail, or classifying the Latin texts into groups, as I have done in examining the evidence of the Greek MSS., it will suffice in the first instance to state summarily that, out of the 538 instances entered in this list, S has the support of the Vulgate in more than 300 (in 317 if we take as standard the Amiatine text, as I shall do throughout; if the Clementine, in 332); of the European Old Latin (*g*) in nearly as many (304); of the African (*pr*) less frequently (in 267).[a] In nearly 100 of them none of these Latin texts is with S.

2. S *with Latin support against all MSS.*—Again, in the 215 instances of list II (pp. cxli—cxliii) in which S is against all MSS., there are 124 (II, 1 and 3) in which it is supported by one or more of the Latin texts. The Vulgate is with it in about 50 of these (*am*, 44; *el*, 55). But for the Old Latin the facts are noteworthy. In list II, *pr*, which we found to be lowest in list I, stands far ahead of the others, supporting S in 82 instances (two-thirds of the entire number); while *g* stands much on the same level as the Vulgate, supporting S in but 47. Farther; of these instances, the number in which *pr* is the *only* Latin text that agrees with S, amounts to 36: while for *g* it is but 9, for the Vulgate, but 10 or 12. Moreover, of these 36, there are but 10 in which *pr* has any Greek support (that of a few mss., sometimes of but one); but 6 in which Σ is with it; and there remain 20 in which the combination *pr* S stands alone, opposed to the consent of all

where 36 and S. Of the uncials, ℵ is found with 38 and S, against all else, four times; with 36 and S three times: A with 38 and S once. Both ℵ and A now and then have some other sole ms. with them and S.

[a] It is to be borne in mind that no comparison can properly be made between these figures and those which show the amount of agreement between S and the MSS. severally (above, p. lv). In the 538 cases here used as basis of calculation, no account is taken of the cases where S differs from the Latin texts, with or against the consent of the uncials. Within the range of these 538, we may safely compare MS. with MS., or Latin text with Latin text, but not MS. with Latin, as regards extent of agreement with S.

other authorities—Greek, Latin, and Syriac: whereas the like combination *g* S occurs unsupported but 4 times, and *vg* S but 3 times. In other words, the Vulgate and *g*, though they agree very largely with S in company with one or more of the uncials, very seldom do so when it has little or no Greek support: while *pr*, though it stands markedly below the other forms of the Latin in amount of agreement with S in the former class of cases, is far above them in the latter class—the class, namely, of subsingular readings. It thus appears that *pr*, standing thus lowest in the one class, and highest in the other, tends farther than do *g* and the Vulgate to deviate from the uncial text, or any uncial-attested form of text, into a line of its own; and moreover, that in this line it has, to an appreciable extent, S as the companion of its deviations.

The interpretation of the facts thus ascertained seems to be: on the one hand, that (1) the coincidences between S and the Vulgate, or the European (*g*) type of Old Latin, form (for the most part)[a] no reliable addition to the results already obtained from our examination of S in its affinities with the MSS.; but may be illusory, resulting merely from the common relation borne by the Syriac and the Latin to known forms of Greek text, represented in one or more of the extant uncials. And, on the other hand, that (2) the coincidences between S and the African (*pr*) type of Old Latin, are real tokens of affinity traceable to a common source apart from all known MSS., a very ancient type of text, attested often by no extant Greek copy, or at most by one, two, or three cursives, of which type, in not a few cases, S and *pr* are thus the sole surviving representatives.

3. S *with each several combination of MS. with Latin version.*—It is worth while, however, to revert to list I, in order to ascertain how far each Latin text shares with S its inclination towards, or against, this or that form of text as presented by the uncials severally.

The figures prove to be as follows, for each MS. so far as it agrees with S:—

For ℵ; the combination *vg* ℵ occurs 202 times, *g* ℵ, 200; *pr* ℵ, 175. For A the figures are: *vg* A, 222; *g* A, 197; *pr* A, 176. For P, *vg* P, 208; *g* P, 201; *pr* P, 169. For Q: *vg* Q, 131; *g* Q, 133; *pr* Q, 115.

[a] I have said, "for the most part," because in a few instances the unsupported coincidences of *g* at least with S, seem to betoken a common source distinct from all extant Greek. See especially xii. 10, and notes on Greek text there; and xviii. 12 (*τίμιον*).

I proceed to consider the questions which are suggested, and may be answered, by these figures.

We have seen above that Q represents to a great extent a type of text distinct from that of the other MSS., and that S tends to the latter rather than to the former. The question then arises, Do the Latin texts tend towards the Q-type, or (like S) away from it?

Let us compare the cases of Q and A. We have seen (p. lv) that, out of the 538 instances of list I, S is with Q three-fourths as often as with A. If then the tendency of the Latin texts was uniform as between A and Q, in supporting S, the combinations *vg* Q, *g* Q, *pr* Q would be three-fourths of the corresponding combinations *vg* A, *g* A, *pr* A. But the proportion actually found to subsist is much less than three-fourths, about two-thirds; and for *vg* Q especially, it is under three-fifths the amount for *vg* A.

A comparison of the cases of ℵ and P with that of Q leads to similar results somewhat less marked in degree.

We infer then that the Latin texts, especially the Amiatine Vulgate, within the range of the agreement of S with the uncials, tend to follow the Q-type to a less extent than the type of the other uncials, especially the type represented by A.

We have seen (p. lxi) that ℵ contains an aberrant element, shared to an appreciable extent by S. Does this ℵ-element appear in the Latin texts?

S, as has been shown, is much more frequently with ℵ than with any other MS. Then, as before, if the tendency of the Latin, in supporting S, were uniform as between ℵ and the other MSS., we should find *vg* ℵ, *g* ℵ, *pr* ℵ, far outnumbering the like combinations for A and P severally, as well as for Q. But the above figures show that *vg* A largely and *vg* P slightly outnumber *vg* ℵ, while *g* ℵ, *pr* ℵ, are about on a par with *g* A, *pr* A, *g* P, *pr* P. It is probable, therefore, that the Latin texts, while sharing with S its general affinity to the normal uncial text, tend, not like S, towards the ℵ-type of that text, but rather towards that of P; or, still more, towards that of A—the tendency towards the A-type being most marked in the Vulgate.

The relation of the Latin texts to ℵ, A, and Q, severally (putting aside P as less important and showing fewer characteristic features), will be more distinctly discerned if we confine our observation to the cases where one of these MSS. is the sole uncial supporter of S. These cases number 72 for

א; 40 for Q; 27 for A:—that is, the concurrence of S with the subsingular readings of A is little more in amount than one-third of its concurrence with the subsingular readings of א, and barely over two-thirds of its concurrence with those of Q. But when we examine how far the Latin, Old or Vulgate, goes with S in this respect, we find—

In the 72 subsingular א-readings: *vg* א, 9 times; *g* א, 13 times; *pr* א, 12 times.

In the 27 subsingular A-readings; *vg* A, 14 times; *g* A, 7 times; *pr* A, 12 times.

In the 40 subsingular Q-readings; *vg* Q, 12 times; *g* Q, 15 times; *pr* Q, 13 times.

It thus appears from this comparison that none of the Latin texts concurs, as they might all have been expected to do, nearly three times more frequently with א than with A. On the contrary, the Vulgate tends largely towards A rather than א; the African Old Latin (*pr*) equally towards both; while the European Old Latin (*g*), which alone inclines to א, does so in a ratio of less than two-fold. As to Q, all the Latin texts agree with it rather more frequently than with א.

As between א and A, then, our conclusion is, that, within the range of the readings attested by S, when those which are peculiar to A among MSS. are compared with these peculiar to א, a much larger proportion of the former than of the latter prove to have Latin support, that of the Amiatine Vulgate most frequently—of the European Old Latin least frequently. The Latin texts therefore, and especially the Vulgate, share more or less in the credit which (as above shown, pp. lxi, lxii) pertains to S by reason of its concurrence in some of the most distinctive readings of A. And, on the other hand, the Vulgate and the African Old Latin partake very little—and the European Old Latin in no great degree—in the aberrant element akin to א which discredits S, and which (we conclude) was derived from some text unrelated to any known form of the Latin.[a]

A remark of some importance here arises as regards the relation borne by S to the א-text on one side, and on the other, to that represented by *pr*. We have seen that, as regards concurrence with S in subsingular

[a] A few interesting and notable examples will be found in list I, and in II, (1 and 3), where the Latin texts (or at least one of them—usually *pr*) stand with S in company with one MS. (see p. li, note [b]), or with one or two important mss., or with no Greek support. See, *e.g.*, iii. 1; v. 4; xiii. 10; xvii. 8; xviii. 12, 14, 20.

readings, ℵ stands first among the MSS., and *pr* among the Latin texts. Now, of the 72 readings in which ℵ is the sole MS. supporter of S, *pr* concurs in but 12; and of the readings in which *pr* is the sole Latin supporter of S, 51 in all (15 of list I, 36 of II), ℵ concurs in but 9 (all of course belonging to the 15, the 36 being non-uncial readings). And it proves on examination that, of these 12 ℵ-readings, but one is found among the 9 *pr* readings. Thus, there is but one reading, among all the 753 (538 + 215) places of lists I and II (1, 2, 3), in which *pr* alone of Latin texts, and ℵ alone of MSS., concur in supporting S. This reading is a very trivial one—*βλέπων καὶ ἀκούων* for *ἀκούων καὶ βλέπων*, xxii. 8; but is confirmed by a few cursives.[a] From these facts it follows that the two elements of aberrancy by which we have found the text of S to be affected, one shared by it with ℵ and the other with *pr*, prove to be distinct, each from the other.

With regard to Q, when we inquire how far the Latin texts support it in the 40 readings where it stands with S sole among MSS., it is to be borne in mind that none of these readings is even subsingular in the full sense, but all are largely confirmed by cursive evidence. Comparing these 40 readings, however, as regards their Latin attestation, with the like 27 readings of A, we find that the former are not in any considerable degree more largely supported than the latter, except as regards the *g*-text—and that A, in fact, exceeds Q in point of concurrence with the Vulgate text. We may with some probability infer hence that the Vulgate (in its Amiatine form) admits less, and that the European Old Latin admits more, of the Q-type into its text than is to be found in S.[b]

It is hardly necessary to explain that, in thus tracing out the extent of

[a] Also by the Coptic, and by some texts of Andreas, and by Dionysius Alex. (ap. Euseb. *H.E.*, vii. 25).

[b] It may be presumed that the Vulgate, in the Apocalypse as elsewhere, is the result of Jerome's revision of a form (perhaps "European") of the Old Latin. With the African (or Primasian) text it has no special affinity; and a comparison of it with *g* shows an extent of deviation such as to prove, either, that the Old Latin known to Jerome differed materially from the type (presumably European) presented by *g*, or, that he must have remodelled it largely into conformity with his Greek MS. or MSS. The result has certainly been that the Vulgate comes closer than either form of Old Latin to the uncial text. The facts and figures given above, as resulting from the comparison between A and ℵ, A and Q, lead us to suppose Jerome to have used a text of the Apocalypse akin to A in revising his Old Latin: while *g*, on the other hand, seems to have been somewhat conformed to the Q-type.

the textual affinity that subsists between our Syriac and the Latin texts, I am not to be understood as suggesting it as, even in the lowest degree, probable that our translator was acquainted with any Latin version. There are, no doubt, 75 readings, out of the whole 753 which lists I and II (1, 2, 3) exhibit, for which there is no Greek evidence, but Latin—chiefly that of *pr*—in many cases unconfirmed by other versions than S. But these instances can be satisfactorily accounted for by supposing that the Greek texts which the translator chiefly followed (if he had in his hands more than one), or the chief factor in his Greek text (if he had but one), contained certain elements in common with the Greek text, or texts, underlying the Latin versions.

### VII.—*Hypotheses to account for the Facts of the* S*-text.*

If then we desire to frame a theory of the formation of the S-text, we shall find that (so far as concerns its relations with the Greek and Latin texts—without taking account of a large amount of aberration, not yet treated of, which is peculiar to S) the facts as above stated will be sufficiently accounted for by either of two hypotheses:

i. We may suppose our translator to have formed the text for himself, taking as basis one main exemplar, the text of which he modified at his discretion, to the extent of about one-third, by the introduction of readings from a second subsidiary exemplar. Or:—

ii. He may have followed the text of a single exemplar, which text was a composite one—of two factors, a primary and a secondary, the former predominating in the ratio of nearly two to one.

In either case, the secondary text was of the common cursive type with Q as its uncial representative: the primary, a text of the normal uncial type, in character intermediate between ℵ and A, partaking to some extent in the peculiar aberrancies of the former, and to a less but appreciable extent in the special excellence of the latter; and, like both ℵ and A, exhibiting extensive affinity with the texts represented by Latin evidence, but inclining towards the African Latin in its deviations from all uncial, and even from all Greek, authority.

To go further back—to inquire how the supposed primary source of the S-text came into close relations with texts of Latin attestation, or how it came to share in the divergencies of ℵ, or in the peculiarities of the

African Latin where it departs from the Greek and from the other Latin texts—would, I apprehend, be fruitless, or at least premature, in the absence of fuller material for investigation.

Of the alternative hypotheses above suggested, I incline to the former. The admixture of the secondary element in S is not only, as I have said, unequal in amount to the other, but is uneven in distribution; readings of the Q-type tending to occur in patches, and then not to recur till after a not inconsiderable interval. This fact looks like the work of a translator with two copies in his hands: one used habitually; the other for occasional reference only, and unsystematically,—perhaps capriciously, perhaps to clear up places where the sense presented difficulty. It is even an admissible conjecture that he may have noticed passages quoted from a text of the Q-type in some authoritative Greek divine of the fourth or fifth century (in which period that text had become prevalent), and may have endeavoured to conform his text accordingly[a] in such passages. The admixture of the secondary element, if due to a scribe, would probably have been more uniform, as being more mechanical.

## VIII.—*Relation between the* S*-text and the* Σ*-text.*

I now pass on to consider the text of S in its relation to that which underlies Σ.

1. *Their extensive agreement.*—Directing our examination, in the first instance, to the first list (of the 538 places where the uncial evidence is divided), we find that S is supported by Σ in about 350 of these—not far from two-thirds.[b] Now, although this list has been made primarily with a view to S, yet in making it I have throughout compared the Σ-text as well as that of S with the uncials, as regards both differences and agreements; and moreover, it is as regards the uncial evidence a complete list. We may, therefore, safely accept it as an adequate basis for a comparison

[a] Thus, as we learn from Moses of Aghel (Assemani, *Biblioth. Orient.*, tom. II, p. 83), it was the observation of discrepancies between the Peshitto text and that of the citations of Cyril of Alexandria from LXX and N.T., that led to the revision which bears the name of Philoxenus. See p. xcvi, *infr.*

[b] I take no account here of agreements occurring in i. 1–8, for the reason given above, p. xxxv, note: nor in places where the rendering of Σ is indecisive, or its text uncertain.

between S and Σ, (1) *inter se*, and also (2) as regards the relation which each bears to the uncials, severally or collectively.

We learn then from list I that S has an extensive textual affinity with Σ, and is nearer to it than to any one of the Greek MSS.; the number of the agreements of S with ℵ (the one which comes closest to it) being but 330, with A 290, and with P 285, against the above 350. This extensive, though by no means universal, textual agreement between the two versions, is of itself sufficient to suggest the idea that they are textually akin—that, as has already been shown to be on other grounds probable, one of them is in part founded on the other. This inference is confirmed when we turn to list II, 1, 2, 3, (of the 215 readings which have only cursive or Latin attestation), and observe that even in this region where no uncial confirms S, Σ is with it 52 times. And not only so, but of the readings (nearly 150; see below, p. lxxvi) where S has neither Greek nor Latin support, there are 27 (see list II, 4) where Σ alone stands by it. Of these 27, few are of textual value; the most notable being, the substitution of ὕδατι for αἵματι (viii. 7), of the passive δοθῇ for δῶσιν [δώσῃ] (xiii. 16), and of the accusative feminine τὰς πεπελεκισμένας [*sc.*, ψυχάς] for the genitive masculine (xx. 4). Of the instances in list II, 1, 2, 3, a few are remarkable, such as τῷ ἐν for τῇ ἐν (iii. 1), τούτῳ inserted (xiii. 1), ἀπάγει for συνάγει (xiii. 10), τίμιον for τιμίου (xviii. 12), ὡς omitted (xix. 1). The rest, though in themselves sometimes uncertain and not seldom trivial—such as the substitution of plural for singular noun, present for past or future verb (or *vice versâ*)—are collectively of appreciable weight as evidence of affinity between the texts represented by the two versions.[a]

2. *Their differences.*—The relation, then, between S and Σ is on the whole one of unmistakable textual affinity. But it is by no means one of simple affinity. Out of the total range of the passages included in lists I and II (780 in all), they read alike in nearly 430, and differ in more than 350 (about 45 per cent.): or, if we confine ourselves to the main list (I), the coincidences are, as we have seen, under two-thirds; the differences exceed one-third. Judged by either method of testing, the figures compel us to

[a] The evidence of a Syriac version is apt to be precarious as to the *number* of a noun, or the *tense* of a verb, inasmuch as the distinction in the Mss. as written is often made merely by a point or points.

conclude that the texts, though not independent, are far from being identical. A natural explanation of this mixed relation is to be found in the hypothesis that one of the two translators, having in his hands the work of the other, and using it as his main basis, yet revised its text at his discretion into partial accordance with some other text or texts—presumably of one or more Greek copies;—in other words, that the later of the two translators of the Apocalypse dealt with the version of his predecessor, as Thomas of Harkel is known to have dealt with the Philoxenian version.

If this be so, we may restate the above numerical results as follows. Within the range of the 780 instances collected in our two lists, probably fairly representative of the total text of the Apocalypse as affected by variation, the later translator has retained without change, to a large extent amounting to more than one-half, the text followed by the earlier, but has introduced changes also large, though less large, from another source.

3. *Comparative extent of agreement of* S *and* Σ *severally with each MS.*— The questions then naturally follow: What is the character of the text of each? Which of the two is the more archaic? And the answers are to be found by instituting the comparison above proposed, between S and Σ in respect of the affinity borne by each to the uncials severally.

The result then proves to be, that out of the total 538 places of list I., Σ agrees with Q in nearly 300; with P in a number slightly less; with A in a number slightly greater; with ℵ in but 270 or under. With C the agreements exceed 200 [probably to be corrected, as before, to a number exceeding 300].

Comparing then these figures with those already ascertained (p. lv, *sqq.*) for S, we learn that, in their relations to A, C, and P, the two versions do not materially differ *inter se*. But with regard to ℵ and Q the case is very different. Q, which stands markedly below the rest in the scale of agreement with S, is nearly on a par with A [and C], and above P, in the scale of agreement with Σ. On the other hand, ℵ, to which S approaches nearest in text, is the one from which Σ is most remote. The exact facts are as follows, as regards Q, ℵ, and A.

*As regards* Q:—

Σ is with Q (singly, or in groups including Q) in 298 instances; against Q (with the other MSS., singly, or in groups excluding Q) in 223;

in the remaining 17 it is ambiguous, or deviates from all the MSS. Thus its agreement with Q is over 55 per cent.; while that of S is but 40.

In nearly every one of the groups which include Q, with few and slight exceptions, the agreements with Σ are more numerous than with S; whereas in those which exclude Q the reverse holds good. In the two most important groups, ℵ A C P, ℵ A P, especially, this fact is conspicuous, the numbers being for Σ: ℵ A C P, 54—against 66 for S; ℵ A P, 35—against 45 for S. Thus the affinity between the Σ-text and Q is pretty uniformly distributed among the groups.

In the class of cases which yields the surest test, that of agreement with one MS. against the rest, the result is even more plainly conclusive: Σ is with Q alone 63 times; S with Q alone 40 times.

From these figures then we draw the inference, that, while Σ resembles S in having a mixed text, partly agreeing with the normal uncial, partly with that represented by Q against the rest, the admixture of the Q-element is considerably larger throughout in Σ than in S.

*As regards* ℵ:—

Σ is with ℵ (singly or in groups) in 267 instances; against ℵ (with the others as before) in 254 (the remaining 17 being set aside as above). Its agreement with ℵ is therefore under 50 per cent.; as against 61 for S.

This deficiency for Σ occurs for the most part in the groups into which ℵ enters without Q, and appears in hardly any group which contains Q.

Σ is with ℵ alone but 21 times; whereas the figure for S is 72.

The inference here is, accordingly, that in most of the places where Σ seems to agree with ℵ, its agreement is really with Q, and that the aberrant ℵ-element which marks the text of S is absent, or present in very much diminished amount, in Σ.

*As regards* A:—

The total number of agreements with A is (as has been above stated) somewhat greater for Σ than for S (301 for 290). But—

This excess is due entirely to the groups in which Q enters with A, notably A C P Q (where Σ agrees 44 times; S, 22); A P Q (Σ, 26; S, 12); A Q (Σ, 23; S, 14).

Σ is with A alone 18 times; S, 27 times.

The inference then is, that though A is with Σ to an extent somewhat greater numerically than with S, the advantage of Σ is but apparent: in the class of readings specially characteristic of A, S comes closer to it than Σ.

*As regards* P *and* C:—

For P, and (so far as can be judged) for C, the facts are similar to those for A, but exist in a markedly less degree. They are not sufficient to supply grounds for distinguishing between S and Σ as regards their textual relation to these two MSS.

4. *Probable Method by which one Text was formed from the other.*—In the case of Σ then, we are led by the above facts to conclude that the underlying text is one which, if we are to regard Σ as the derivate version and S as the primary, has been altered from that of S so as to bring it nearer to the Q-type of text, and to set it therefore farther from the text attested by the consent of the better group, ℵ A C P,—altered, that is, in the direction of deterioration. The author of Σ, therefore, on this hypothesis, had S before him, and modified it extensively into conformity with a Greek copy not much differing from Q.—If on the other hand we accept the converse hypothesis, and regard S as a revised and corrected recension of Σ, we must suppose a basis-text akin to Q, revised and corrected in the authority of a copy such as ℵ, A, C, or P—probably approaching nearest to ℵ, the MS. which shows the closest affinity of text with S, but retaining some important traces of A. The process under this theory must be admitted to have been, on the whole, one of textual improvement.

Yet the transformation, under the latter hypothesis, of Σ into S, was not altogether for the better; nor, if the former hypothesis be preferred, was the transformation of S into Σ altogether for the worse. For, as we have seen, Σ does not follow as S does the aberrancies of ℵ; nor do I find that it has, like S, a considerable number of hardly defensible readings peculiar, or nearly so, to itself. If then S is a revision of Σ, we must own that along with a large amount of better readings it has admitted a considerable, though smaller, amount of worthless ones; if Σ is a revision of S, it is undeniable that, in parting with much that ought to have been retained, it has rejected not a little that deserved rejection. The total of aberrant element that can be held (on this latter supposition) to have passed from S into Σ, is represented by 73 instances where Σ concurs

with S in readings which are weakly attested (*i.e.*, without MS. evidence, or by ℵ only;—of which readings S contains 287[a] in all)—together with the 27 readings in which Σ alone is with S (out of nearly 150 where S has no Greek or Latin support).

## IX.—*The Divergencies of* S *from all other Texts.*

It remains that I should treat of the singular readings of S.

These form a large—but, I apprehend, by no means important—element in its text. Their total number is not accurately determinable. But it appears that there are over 120 instances of variations probably belonging to the underlying Greek; setting aside many more which seem due to carelessness, conjecture, or caprice on the part of the translator; and some which may be set down as errors of the Syriac scribe—especially such as affect a prefix consisting of a single letter, as for example (what seems to have frequently occurred), the omission or insertion of the copulative *vau*. All that seem worth noticing are recorded (*in loco*) in the notes on the subjoined Greek text.

1. The following may be deserving of mention here as examples.

Some are *substitutions*, of which a few evidently represent etacistic or other orthographic mis-readings in the Greek: as συντρίβετε [or -ψετε], for συντρίβεται (ii. 27); πέσῃ ἐπ' ἄνθρωπον for παίσῃ . . . (ix. 5); ἐπὶ τὰ πρόσωπα for ὅτι τὰ πρῶτα (xxi. 4): and perhaps δι' αὐτῆς for διανγής (xxi. 21). Others again may, perhaps, be due to laxity of rendering; as εἰς μετάνοιαν for ἵνα μετανοήσῃ (ii. 21); and so again the passive ἠνοίγη ἡ σφραγίς for ἤνοιξε τὴν σφραγῖδα (vi. 5); and (conversely) the active οὐ μὴ εὑρήσεις for οὐ μὴ εὑρεθῇ (xviii. 21); ἐπλάνησας for ἐπλανήθησαν (xviii. 23); δεῖ αὐτὸν λῦσαι for δεῖ αὐτὸν λυθῆναι (xx. 3). Again, we have ὅτι ἐπικράνθησαν τὰ ὕδατα for ἐκ τῶν ὑδάτων ὅτι ἐπικράνθησαν (viii. 11); and as a

[a] These are—(1) Attested only by ℵ, 72; (2) by a few mss. with or without Latin support, 140; (3) by Latin only, 75. S and Σ concur in 21 of (1); in 33 of (2); in 19 of (3). In this reckoning I do not include the Q-readings. They cannot be supposed to have been derived by Σ from S; and most of them have strong cursive attestation.

It is noteworthy that as regards ℵ (the MS. with which S has the maximum and Σ the minimum of agreement), Σ rarely agrees with its singular readings except in company with S. A similar observation holds good, though not so extensively, with respect to the 36 (p. lv) singular readings of *pr*. In 6 of these 36, Σ concurs.

parallel instance, *στρέφειν τὰ ὕδατα* for *ἐπὶ τῶν ὑδάτων στρέφειν αὐτά* (xi. 6). But the brief *οἱ οὐ γεγραμμένοι* for *ὧν οὐ γέγραπται τὰ ὀνόματα* (xiii. 8) is balanced by the expansion *οἱ φοβούμενοι τὸ ὄνομα αὐτοῦ*, of *οἱ φοβούμενοι αὐτόν* (xix. 5). Other notable instances are:—*τὰς ψυχὰς τὰς ἐσφαγμένας* for *τὰς ψυχὰς τῶν ἐσφαγμένων* (vi. 9);[a] *ἐπὶ ζωὴν καὶ ἐπὶ πηγάς* for *ἐπὶ ζωῆς [ζώσας] πηγάς* (vi. 17); *θαλάσσης* for *ἀβύσσου* (xi. 17; xvii. 8); *μετὰ τῶν μεγάλων* for *καὶ τοῖς μεγάλοις* (xi. 18, and so xix. 5); *τὴν σκηνὴν . . . τῶν σκηνούντων* for *τὴν σκηνὴν αὐτοῦ [καὶ] τοὺς . . . σκηνοῦντας* (xiii. 6); *δεσπότας* for *ἐλευθέρους* (xiii. 16); *καὶ αἱ ἑκατόν* (with altered punctuation) for *εἰ μὴ αἱ ἑκατόν* (xiv. 3); *δίκαια καὶ ἀληθινά τὰ ἔργα* for *δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί* (xv. 3); *βιβλίον . . . τῆς κρίσεως* for *β. τῆς ζωῆς* (xx. 12); *μέτρου κάλαμον* for *μέτρον καλάμου [κάλαμον]* (xxi. 15); *τὰ γεγραμμένα* for *οἱ γεγραμμένοι* (xxi. 27); *βασιλεὺς αὐτῶν* for *βασιλεύσουσιν* (xxii. 5). More deserving of consideration are the substitution of *κεχρυσωμένα* for *καὶ κεχρυσωμένη*, so as to relate to the "purple and scarlet," not to their wearer (twice, xvii. 4, xviii. 6); and of *ἐπὶ τὰ ἱμάτια αὐτοῦ ἐπὶ τοὺς μηροὺς αὐτοῦ* for *ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ*, so that the Name of Him who sat on the white horse is written "on the garments [that were] on his thighs", not "on His garment and on His thigh." One reading stands by itself—the unmeaning compromise (between *ἔμελλες ἀποβάλλειν* and *ἔμελλεν[-ον] ἀποθανεῖν*), *ἔμελλες ἀποθανεῖν* (iii. 2). A few others may be more or less plausibly accounted for as due to errors of the Syriac scribe (see notes *in loc.* on the Syriac text); as *ἰδοὺ αἱ οὐαὶ αἱ δύο ἀπῆλθον* for *ἡ οὐαὶ ἡ δευτέρα ἀπῆλθε* (xi. 14); *ἐγένετο θάλασσα ὡς νεκρός* for *ἐγένετο αἷμα ὡς νεκροῦ* (xvi. 3); *νἱοῦ* for *ἀρνίου* (xxi. 14); *βλέπων* for *φιλῶν* (xxii. 15).

Of the *omissions* a few are considerable in point of extent. Thus (to pass by some instances which may be accounted for by homœoteleuton in the Syriac) the following sentences, or parts of sentences, are wanting: *τοῦ κάθημένου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς* (before *τοῦ ἀρνίου*, vi. 16); *καὶ προσεκύνησαν τῷ θεῷ* (before *λέγοντες*, vii. 11); *καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει* (beginning of ix. 17); *αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφάλας, καὶ ἐν αὐταῖς ἀδικοῦσι* (end of ix. 19); *καὶ ἡ ἐξουσία τοῦ χριστοῦ αὐτοῦ* (xii. 10); *τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν* (xiv. 13); *ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς* (xiv. 15).[b] In one

[a] Cp. xx. 4 for a similar reading, in which Ֆ alone concurs.

[b] Many minor omissions will be found pointed out in my notes on the Greek text.

instance, where but one word is left out, ὅρα (before μή, which is made to belong to what follows, xix. 10), it seems impossible to doubt that doctrinal bias has been at work; and perhaps the same cause may have excluded ἄχρι τελεσθῇ τὰ χίλια ἔτη from xx. 3.[a] This latter instance, however, may be accounted for by homœoteleuton in the Greek; as may also those noted above in vi. 16, xiv. 13.

Of *insertions*, the most remarkable are: τοῦ ἑβδόμου [*or* τὴν ἑβδόμην, *scil.*, φωνήν], after τοῦ οὐρανοῦ (x. 4); καὶ ὁ δράκων before καὶ τὸ θηρίον (xviii. 11); βλέψεις· καὶ αὐτά between οὐκέτι and οὐ μή (xvii. 4); καὶ ὁ λαὸς αὐτοῦ after Δανίδ (xxii. 16). Also on the margin, beside ii. 23, is added, καὶ παιδεύσω ὑμᾶς κατὰ τὰ ἔργα ὑμῶν. A few others, which might be added under this head, belong rather to the category of double renderings or conflations:—

v. 10, βασιλείαν καὶ ἱερεῖς [καὶ βασιλεῖς].
vi. 2, νικήτης [καὶ νικῶν] καὶ ἵνα νικήσῃ,
(*or*, νικῶν καὶ ἐνίκησε [καὶ ἵνα νικήσῃ]).
xi. 11, πνεῦμα ζῶν . . . εἰσῆλθεν ἐν αὐτοῖς . . . καὶ [πνεῦμα ζωῆς ἔπεσεν ἐπ' αὐτούς].
xviii. 17, ἐπὶ τῶν πλοίων [ἐπὶ τόπον] πλέων.
xix. 19, καὶ τὰ στρατεύματα αὐτοῦ . . . [καὶ τὰ στρατεύματα αὐτῶν].

But it is not certain that any one of these represents a conflate reading in the Greek original of S. All of them may have been introduced into the Syriac by the translator, whether hesitating between two texts, or between two renderings of one and the same text; or possibly by a scribe interpolating S with readings from Σ or from some other quarter. In each case these possibilities have to be considered; and they will be found fully discussed in the notes appended to the Syriac text, and (more briefly) in those at the foot of the Greek text. Here, it will suffice to say that vi. 2 and xi. 11 seem to be examples of double rendering, but that each of them is capable also of being accounted for as produced by a scribe's interpolation from Σ: and that in case of xviii. 17 the conflation may be apparent only (arising from the lack of a proper equivalent in Syriac for πλέω). In the remaining two instances (the first and the last of the above

[a] But see note on Greek text *in loc.*, and cp. xx. 5, where a like omission is countenanced by many Greek authorities.

five) conflation properly so called indisputably exists; but whether derived by the Syriac translator from his Greek copy, or due to interpolation by him of a variant from a second copy, or by the scribe from Σ or some other version, is open in each case to question.[a]

2. It will be convenient here to deal with certain *apparent singular readings* of S, which are really corruptions of the Syriac text due to clerical errors of the scribe; though that subject more properly belongs to Chapter VIII. The following is a sufficiently complete list of the errors of this nature (certain or highly probable), which I find in it:—

ܪܘܝ for ܪܒܝ (i. 16); ܚܒܝܒܐ for ܚܒܫܒܐ (ii. 13); ܚܒ for ܫܒܐ (ii. 17); ܫܓܕܐ for ܪܓܕܐ (*ib.*, context correspondingly modified, and words omitted); ܚܒ for ܪܒ (iii. 1 ); ܪܝܡܘ for ܪܝܘ (vi. 12); ܪܘ for ܪܘܘ (*ib.*); ܐܙܓܒܐ for ܐܙܓܒܐ (vi. 14); ܪܚܠܐ for ܚܠܐ (ix. 11); ܪܝܡܓ for ܪܝܓܕ (x. 2); ܠ for ܠܐ (x. 7); ܢܚܕܓ for ܢܚܫ (xi. 6); ܪܝܘ for ܪܝܘ (xi. 19); ܪܓܕ for ܪܓܕ (xii. 1); ܪܢܢܒ for ܪܢܒ (xii. 7, context correspondingly modified); ܪܘ for ܪܓ (xii. 10); ܪܒܐܝܐ for ܪܒܐܝܐ (xiii. 2); ܒܓܙܒܐ for ܒܓܙܒܐ (xiii. 3); ܐܓܓܒ for ܐܓܓܒ (xiii. 12); ܪܓܒ for ܪܓܒ (xiii. 14); ܪܒܫܝܐ for ܪܒܫܝܐ (xv. 1, xxi. 9); ܐܓܒ for ܐܓܒ (xv. 11); ܪܒܐܓ for ܪܒܐܓ (xvii. 12); ܢܓܒ for ܢܓܒ (xvii. 14); ܫܒܢ for ܫܒܢ (xvii. 16); ܪܒܫܒ for ܪܒܫ (xviii. 8); ܒܒ for ܒܒܒ (xix. 9); ܡܒܐܓܒ for ܡܒܒܐܓ (*ib.*); ܐܢܓܒܪܐ for ܐܢܓܒܐ ܒܒ (xix. 17); ܒܡ for ܒܡ (xx. 3); ܪܒܒ for ܪܒܒ (xx. 6). See also notes on the Syriac text, xviii. 3, 7, 9; xxi. 11.

Of the above, a few (as i. 16, xii. 1, xvii. 14) may possibly represent Greek variants. Two or three (as vi. 14, xiii. 3) are plausible readings; and might well be judged worthy of adoption if there were any ground for supposing the Apocalypse to have been originally written, or to be based on a document written, in an Aramaic idiom. Especially may this be affirmed of the ܐܙܓܒܐ (= *ἐτάκη*) of vi. 14, which not only suits the context, but agrees with the *τακήσονται* (LXX) of Isaiah xxxiv. 4, which this passage follows closely (compare the unusual *ὀλύνθους* of vi. 13,—in S ܫܩܕܓ, the word by which the Peshitto renders the נֹבֶלֶת (= *falling* [fig] of the passage of Isaiah, where LXX merely has *ὡς φύλλα πίπτει*).

[a] Instances of conflation are to be found also ii. 13, ix. 2; but for each of these there is Greek authority, as shown in the notes on the Greek text. See also xvii. 17, xx. 9, xxii. 6.

## CHAPTER V.

### REASONS FOR ACCEPTING S AS THE PRIOR VERSION.

I RETURN now to the question, What is the relation subsisting between our version and the version usually printed?

Above, pp. xxxv–xxxvii, I have shown that, *in diction*, there is a close and unquestionable affinity between S and Σ in point of vocabulary, widely though they differ in method and in idiom. And we have now ascertained farther (pp. lxxi, *sqq.*) that, *in text*, there is affinity likewise. Thus by two distinct and independent lines of inquiry, we have been led to the conclusion that the two versions are not unrelated *inter se*,—that one is based on the other. Which, then, is the original, and which the derivate? Is Σ a remodelled form of S, with its idiom graecized, its freedom reduced into literal and uniform servility, and its text modified on the authority of a text of the Q-type? Or is S a revision of Σ, rewritten into idiomatic Syriac, and textually emended by the help of a Greek exemplar not distantly akin to ℵ?

The latter seems at first sight an admissible hypothesis. It supposes a reviser working on the basis of Σ in much the same way as Symmachus appears to have worked on the basis of the Old Testament version of Aquila, or Jerome on the basis of the Old Latin New Testament.

But I do not believe it possible for any competent scholar who examines the two versions side by side, to hesitate in deciding in favour of the former hypothesis. The literalness of Σ is not like that of the Old Latin—the barbarous simplicity of an early and unlearned translator,—it is the studious and pedantic literalness of conscious effort. It is thus, no doubt, like the literalness of Aquila, but of Aquila as the reviser of the work of the LXX, not as the precursor of Symmachus; still more, it is like—rather, it is essentially the same as—the literalness of Thomas of Harkel contrasted with the freedom of the Peshitto.

In confirmation of this judgment, I offer the following :—

I. *Analogy of the "Pococke" and Harkleian Versions of the Four Epistles.* —One part, especially, of the Harkleian version enables us to bring the matter to a definite test. Let anyone first compare a chapter or two of S with the corresponding portion of Σ, and then proceed to compare, in like manner, one of the "Pococke" Epistles with the same in its Harkleian rendering; and he cannot fail to convince himself that the mutual relations, and probably therefore the history, of these two versions of the Epistles are precisely analogous to the mutual relations and history of these two versions of the Apocalypse;—so that if we can solve the questions of relative priority and dependence between the Pococke and the Harkleian, we shall have at the same time obtained a probable solution of the same questions as between S and Σ.

But, as regards the Pococke and the Harkleian, it may fairly be claimed that the solution is clear beyond reasonable doubt.[a] The Harkleian is known to be—in fact, professes to be—a derivate version formed from a prior one by a twofold process, of forcing the diction of the basis-version closer to the Greek idiom, and of revising its text by the help of one or more Greek exemplars. A mere comparison of the two will satisfy any student, that in the Pococke Epistles we have the prior version on which the Harkleian was formed. Analogy, therefore, points to the conclusion that, similarly, we have in S the basis-version of Σ.

This argument rests on the general relation borne by S to Σ, and the parallelism between it and the relation borne by the Pococke to the Harkleian version of the Minor Epistles. I proceed to show, farther, that it is amply confirmed by many particular facts and classes of facts.

II. *Traces of* S *betrayed by* Σ.—Some such facts Σ itself yields, as follows:

*a*. It has been shown (p. xxxi) that uniformity of rendering is prominent among the characteristics which distinguish Σ from S. It has been shown, too (pp. xxxv, xxxvi), that to this uniformity there are some exceptions; and instances have been given where Σ, in varying its rendering of certain words, follows an identical variation in S. Of such instances no explanation seems possible, except that the version which is habitually uniform is here retaining the language of the version which habitually varies.

[a] See *Transactions of Royal Irish Academy*, vol. xxvii, pp. 297, 298; also the article POLYCARPUS (5), in *Dictionary of Christian Biography*, vol. iv, p. 432.

*b*. Again: we have seen (p. xxviii (3)) that, for the most part, Σ avoids the *status constructus*, which S not infrequently employs. In the few instances where Σ deviates into the use of this form, it coincides (or nearly so) with S. Thus we have in both ܪܓܫ ܕܚܛܐ (ii. 14, 20); ܐܠܦ ܕܡܐ ܐܚ ܐܠܦܝܡ (v. 11); and ܐܠܦ ܐܠܦ [or ܐܠܦ ܐܠܦܝܢ] ܐܠܦ ܐܠܦܝܢ (vi. 15, xix. 18) in Σ, where S has ܐܠܦ ܐܠܦܝܢ, for χιλίαρχοι. Each of the two latter instances contains a further point of deviation on the part of Σ from its own usage into that of S. In the first of them we have the two plurals *absolute* (see p. xxvii (1)); in the second, the avoidance of the Græco-Syriac ܣܛܪܛܓ which even the Peshitto New Testament sanctions. In v. 11 the coincidence may, no doubt, be due to the Peshitto of Daniel, vii 10, whence Σ might have derived it directly; but then again it is to be noted that the adoption of the language of the Old Testament Peshitto is habitual in S, not in Σ. On the whole, the inevitable inference from these and like examples seems to be, that the influence, and therefore the priority, of S is manifested in exceptional departures such as these, and those noted in paragraph *a*, from the usual method and diction of Σ.

*c*. In rendering the name Ἀβαδδών (ix. 11) by ܐܒܕܢ, the versions show their interdependence by falling alike into the mistake of referring it to the root עבד instead of אבד. But to *render* such words is the habit of S: to *transliterate* them of Σ. Thus for Ἀπολ[λ]ύων (in same verse) S writes ܐܦܠ; Σ, ܐܦܠܐܦܠ; compare also xvi. 16, where for [Ἀρ]μαγεδών, S writes ܐܪܡܓܕܘܢ; Σ, ܐܪܡܓܕܘܢ. It follows, therefore, that Σ is to be presumed to have derived its misrendering from S.

III. *Forecast fulfilled by* S.—Again: in S we have the fulfilment of a memorable critical forecast, suggested more than a century ago to the acute mind of J. D. Michaelis by a singular blunder in Σ. He notes[a] that in it the words ἀετοῦ πετομένου ἐν μεσουρανήματι (viii. 13) are ludicrously misrendered, ܠܡ ܠܒܐ ܕܦܪܚ ܒܡܨܥ ܫܡܝܐ ܕܕܡ ܕܐܝܬ ܠܗ ܐܦܠ = "an eagle flying in the midst *which had a tail of blood*" (μεσουρανήματι being read and rendered against sense and grammar alike, as μέσῳ οὐρὰν αἵματι); and he points out that in the like passage, xiv. 6, this gross error is corrected.[b] Hence he infers "that there were two or more translations, and that one

[a] *Introd. to N. T.*, vol. II, pt. i, ch. vii, s. 10 [Marsh's Translation].

[b] Only in part, however; μεσουρανήματι being here rendered as if οὐρανῷ, αἵματι. Where the words again recur, xix. 17, they are rightly rendered.

was interpolated from the other; and, if I am not mistaken, the proper translation of μεσουράνημα may be referred to the more ancient version, and the false one to that of Philoxenus" [*i.e.* to Σ, which Michaelis supposed to belong to the Philoxenian version]. Now in S the words are correctly rendered in all three places. Seeing then that the discovery of S proves Michaelis to have been right in divining the existence of an earlier Syriac version of the Apocalypse, free from this blunder, it is presumable that he is likewise right in his judgment that the version which translates the words in question correctly throughout is the earlier version.

IV. *Traces of* S *in the* Apparatus *attached to* Σ.—In the few available Mss. of Σ (but three in all),[a] the remains appear of an *apparatus* attached to the text, of asterisks and marginal notes, similar to what is found in many Mss. of the Harkleian. In the Harkleian this is admittedly an integral part of the translator's work, and includes (*inter alia*) references made by him to the readings of the version on which his was based. If, therefore, it can be shown that some of the marks or notes in the Mss. of Σ refer to the text of S, it follows as a probable inference that S was the basis of Σ. Now we find (*a*) in the Leyden Ms. (Σ*l*) some forty asterisks; (*b*) some Harkleian-like marginal notes in the Dublin Ms. (Σ*d*), and one in the Nitrian (Σ*n*).[a] These asterisks and notes are, in each Ms., by the same hand as its text. Of the asterisks, as being most important in view of their known Hexaplar use, I treat first.[b]

*a*. In much the greater part of the places where the asterisk occurs in Σ*l*, it can be understood as referring to something inserted in, or omitted from, the text of Σ as compared with that of S. In one or two of these places it cannot be accounted for by comparison with any other known textual authority. One such place is viii. 9, where S and Σ render without Greek authority as if πάντων (S, ܟܠ; Σ, ܟܠܗܘܢ) stood before κτισμάτων, an asterisk being set in Σ before the inserted word. Of this no explanation is to be found, except that the translator of Σ, finding in S this

[a] See Part II, p. 36, for these Mss. There is also in the Bodleian an incorrect copy of part of Σ (Thurston, 13, fo. 75). Part of its text is embodied in the *Commentary* of Barsalibi (on Apocalypse, followed by the Harkleian Acts and Epistles) in the Brit. Mus Ms., Rich. 7185; for which see *Hermathena*, vol. VII, pp. 409, 410; vol. VIII, pp. 145, 146, and Plate.

[b] The Florentine Ms. (Σ*f*), which is missing, is known to have been marked with asterisks. One instance (i. 2) is recorded by Adler, *N. T. Versiones Syr.*, p. 78; but I do not make use of it in this argument, for the reason stated above, p. xxxv, note.

insertion, adopted it (with a slight change) and marked it as such with *. Thus again, xix. 16, an asterisk stands before ܘܥܠ (= καὶ ἐπί), for which no reason can be imagined except that it points to the small but highly significant variation of S (and S alone) in omitting ܘ (= καί), so as materially to change the description contained in this passage, as noted above (p. lxxvii).[a] Since then in these two cases the asterisk can only refer to S, it becomes highly probable that it refers likewise to S in many of the other places in which some slight and obscure Greek authority may be found for the variant noted by it—as for example, v. 5, where for the ἀνοῖξαι [or ὁ ἀνοίγων] of the Greek copies, S, with one ms. (13) only, reads ἀνοίξει (= ܢܦܬܚ), as does also Σ, but with the pronoun ܗܘ (= αὐτός) prefixed and marked *. It seems likely that the translator of Σ retained the ܢܦܬܚ from S, inserted the pronoun to make the meaning clear, and noted by the * the deviation from the Greek. We conclude, therefore, that the asterisks, which in two cases certainly, and very probably in many more, refer to the S-text, prove the version to which they pertain to be posterior to S.

*b.* None of the side-notes in Σ*d* (which are but five or six in all, and occur within the first nine chapters) is available for our present inquiry. They throw light on it only in so far as they help to show that probably Σ was originally equipped with a full Harkleian *apparatus*. But the one note on the margin of Σ*n* is quite to the purpose. It stands over against i. 10, and consists of the letters ܒܫ ܕܒ (*i.e.* ܒܫ ܕܒܚܕ), which is the rendering in S of τῇ κυριακῇ, as if τῆς μιᾶς σαββάτου, a gloss recorded from no other authority.

V. *Like traces in Barsalibi's* Commentary *on* Σ.—Further evidence, tending to show that many more such notes relating to S were formerly to be found attached to Σ, is yielded by the (inedited) *Commentary* of Barsalibi (see p. lxxxiii, note [a]) on the Apocalypse, which he cites according to Σ. Following it he writes ܡܫܠܡܢܝܐ for κρύσταλλῳ (iv. 6), ܡܫܟܠܝܐ for φιάλας (v. 8), ܟܠܝܐ [ܟܠܝ] for χαλκηδών (xxi. 19), and ܡܥܪܒܠܡܢܝܐ [ܡܠܟܡܢܝܐ] (xxi. 20). But he explains the first by ܚܠܝܐ, the second by ܩܕܪܝܡ, the third by ܡܚܕܐ, and the last by ܟܬܡ ܥܟ,—in each case by the rendering of S. Now of these three,

[a] The obelus † would more properly be used here than the *; but the two signs appear to have been confused, and used indiscriminately by scribes in noting variations of text.

the second (at least) is a rare word, and (what is specially notable as evidence) the first is a mistranslation, unlikely to have been happened on by two translators independently. Again, though (as above noted) he writes 'Απολλύων, as Σ, in the transliterated form ܐܦܠܘܢ (ix. 11), he gives as one interpretation of it, ܫܪܝ ("*Looser*," "*Releaser*"), which is the rendering of S (after the reading 'Απολύων). These instances go far to prove that Barsalibi had some knowledge of S; but their infrequency looks as if he knew it but partially and indirectly, and suggests the probability that his copy of Σ may have been furnished with a series of *marginalia* which survive in these glosses of his, and in the single gloss attached to Σ*n*.

VI. *Conflations in* Σ *embodying Renderings of* S.—Then, further, in view of these facts, all tending to prove that Σ was originally furnished by its author with marginal variants and other signs indicating its relation to a prior version, which presumably was S, it becomes highly probable that certain examples of conflation exhibited by Σ, in which one member of the conflate reading agrees with the reading of S, are due to the transference of such *marginalia* into the text, and thus serve to reinforce the evidence showing the dependence of Σ on S. It is true that, on the other side (as shown above, p. lxxviii), S also has its conflate readings, of which two or three may possibly be due to interpolation from Σ. But in case of S there is no ground for surmising that it was issued by its author (as Σ apparently was) with the appendages of side-notes and asterisks of the Harkleian fashion; and (as we have seen) every one of the S-conflations may have been (as some of them certainly were) in the underlying Greek; or (if belonging to the Syriac text) may have been introduced by the translator from some source other than Σ, or from Σ by a subsequent transcriber.

Three or four such examples of conflations in Σ, due presumably to the influence of S, may be pointed out.

Διὰ τὸ θέλημά σου ἦσαν (iv. 11). S (see p. xxxiv) misrenders this, ܕܥܒܕ ܡܢ ܕܨܒܝܢ (= διὰ τοῦ θελήματός . . . ). Σ (which nowhere falls into this mistranslation of διά) has here ܐܝܬ ܠܟ ܡܢ ܕܨܒܝܢ . ܐܝܬ ܠܟ ܕܥܒܕ ܡܢ ܕܨܒܝܢ (= διὰ σοῦ εἰσί· καὶ διὰ τὸ θελημά σοῦ ἦσαν); of which sentence the first member has no authority except the misrendering of S, out of which it has no doubt been formed.

Ἵνα στοιχῇ τὸ τέλειον αἰῶνι, καὶ ἡ ἡμέρα μὴ σκότος (viii. 12). Σ renders ܕܢܗܘܐ ܠܗ ܠܥܠܡܐ ܕܫܠܡ ܘܠܐ ܢܗܘܐ ܠܗ ܠܠܝܐ: where the ܫܠܡ makes the passage unintelligible as well as ungrammatical. But ܫܠܡ has its proper place in S. which follows a variant καὶ ἐστοιχήσαν . . . . τὸν ἑσπέρα.—in which it is to be noted that καὶ ἐστοιχήσαν is a reading peculiar to S. supported only in part by a very few authorities which read καὶ ἐστοιχῆ. The above Σ-rendering is that of Σ*A*, where ܫܠܡ appears as a crude interpolation: but Σ*Mg* attempts to shape the nonsense into sense and grammar by reading ܕܢܗܘܐ ܠܗ ܠܥܠܡܐ ܘܢܗܘ. Here we detect the actual process of mutilation, carried out by the omission of a final ܐ and the insertion of the prefix ܫ: and we can hardly avoid the conclusion that its first stage was a marginal ܫܠܡ = καὶ ἐστοιχήσαν, an alternative for ܕܢܗܘܐ (= ἵνα στοιχῇ), inserted by the translator to signify that he found the former in S. but substituted the latter in his text on the authority of his Greek exemplar. (See note on Greek text in loc. for ἐστοιχῆ).

Καὶ τὸ διάλειμμα τῶν ἀσέβων ἄνωθεν [-ω, ου ο.] ἔσται (ix. 7). Here ℵ renders ܘܬܗܘܐ ܫܒܝܩܬܐ ܕܪܫܥ . . . . ܕܫܒܝܩ as usual: while Σ has ܘܬܗܘܐ ܫܒܝܩܬܐ ܕܪܫܥ ܡܢ ܥܠܡ . . . . ܕܫܒܝܩ = καὶ τὸ ἀφέλιμα . . . . ἄνωθεν ἐς ἀφέλιμα. Thus Σ (adopting the reading ἄνωθεν) renders the adjective twice over.—first (more exactly) by ܡܢ ܥܠܡ, then by a ܕܫܒܝܩ ܡܢ ܥܠܡ, which is the rendering of ἄνωθεν characteristic of S (see p. xxii). Here again we detect mutilation in Σ, and trace it to S, whence it may easily have been derived by a process like that which Σ betrays in viii. 12.

For ἀνήβων (xii. 4) Σ gives ܚܕܬܐ (rather = παρθένων). S, treating the verb as first person singular, gives ܐܚܕ. In Σ*A* we find a conflate reading ܚܕܬ ܐܢܐ ܐܚܕ [sic], of which the former word indicates that a former copy of Σ here had in its margin the reading of S.

Thus the variants of Σ*A* the side-notes extant in Σ*Mg*, and the side-notes which probably are represented by the glosses of Barsalibi, and in the above-cited conflate readings of Σ,—all presumably due to the earlier of Σ,—alike evince his knowledge of S.

VII. Readings borrowed from S. and imported unmodified, by Σ.—Finally, to complete the evidence for the priority of S. I have to point out that, in some places, the dependence of Σ on it is betrayed by the inadvertence of the translator in so imperiously assimilating what he has retained of S. as to leave traces of its origin. Thus—

In rendering *ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ* (i. 16), S has for *φαίνει*, the feminine ܢܗܪܬ, thus treating ܫܡܫܐ (= *ἥλιος*), which is of common gender, as feminine: and (consistently) for *αὐτοῦ*, the feminine ܗܠܗ. Σ likewise has the feminine verb; but the following pronoun appears as ܗܠܐ (masculine) in all the copies. Elsewhere in both versions, ܫܡܫܐ is masculine. Apparently the author of Σ has altered the pronoun into the more usual masculine, but overlooked the verb.

For *ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης* (iii. 10), S has ܡܢ ܕܥܬܝܕ ܕܢܬܐ, = *ἐκ τοῦ πειρασμοῦ τοῦ μέλλοντος*,—omitting *τῆς ὥρας* and changing the participle from feminine to masculine, so as to agree with *πειρασμοῦ* (the former noun being feminine and the latter masculine in Syriac, as in Greek)—a reading unattested otherwise, but consistent and intelligible. Σ, after the Greek, replaces *τῆς ὥρας* (ܫܥܬܐ), but leaves the participle in the masculine, thus representing a reading *ἐκ τῆς ὥρας τοῦ πειρασμοῦ τοῦ μέλλοντος*,—also unattested otherwise. The probability is, that this arose from an oversight on the part of the author of Σ, who, when he corrected the S-text by inserting ܕ ܫܥܬܐ before ܕܢܬܐ, forgot to conform the gender of ܕܥܬܝܕ to that of ܫܥܬܐ.

For *κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος* (vii. 1), Σ writes ܕܢܘܬ ܒܪ ܠܐ ܢܫܒܩ ܐܪܥܐ ܕܐܪܒܥ ܪܘܚܬ ܕܥܠܡܐ ܕܠܐ ܢܦܩ ܪܘܚܐ. Now that ܪܘܚܐ (= *ἄνεμος*), though usually feminine, should thus be masculine at the end of this sentence, as it is also in S, is not without precedent: but that it should be, as here, feminine in the first part and masculine in the second, is so strange as to lead us to ask how it is to be explained. The explanation is found when we turn to S, in which, instead of ܪܘܚܐ ܕܐܪܒܥ we find ܪܘܚܐ ܕܪܘܚܝܗ, a form of expression which leaves the gender indeterminate, so that the following ܪܘܚܐ ܒܥܐ involves no incompatibility. Apparently, the author of Σ replaced the ܪܘܚܐ ܕܪܘܚܝܗ (properly = *τὴν τετράδα τῶν ἀνέμων*) of S by the more literal ܪܘܚܐ ܕܐܪܒܥ (feminine), but neglected to change the gender of the following masculine verb ܒܥܐ.

Σ renders *ἵνα μή τις δύνηται ἀγοράσαι ἢ πωλήσαι* (xiii. 17), by ܕܠܐ ܢܫܟܚ ܓܒܪܐ ܒܗ ܕܢܙܒܢ ܐܘ ܕܢܙܒܘܢ, without the usual and (almost)[a] indispensable prefix ܒ before ܕܢܙܒܢ. This is at once accounted for by comparison with S, which writes ܕܠܐ ܢܫܟܚ ܓܒܪܐ ܒܗ ܕܢܙܒܢ ܐܘ ܕܢܙܒܘܢ after an

[a] See Skat-Kördan, *Dissertatio*, § 34. Annot. 1 (in his edition of the Hexateuch, *Judges and Ruth*).

unattested reading ἵνα μή τις ἀγοράσαι ἢ πωλήσαι (verbs in optative, without δύνηται). The author of Σ inserts ܕܢܙܒܢ, after his Greek; but omits to supply the ܕ to connect its dependent verbs.

In xviii. 4, ἵνα μὴ συγκοινώσητε . . . . . καὶ ἵνα μὴ λάβητε, both versions (as noted above, p. xxxvi), vary the rendering of the recurring ἵνα μή (ܕܠܐ . . . . ܕܠܐ). In S, there is a valid reason for this: καὶ is omitted (against all other authorities) from before the second ἵνα, so as to make the second clause subordinate to, instead of co-ordinate with, the first. In Σ, the copulative conjunction is restored; and yet the varied rendering of the second ἵνα μή, which has significance only in the absence of that conjunction, is retained,—and retained contrary to the uniformity which is with Σ the normal practice.

Thus, in our comparative survey of S and Σ, considered simply as versions representing substantially the same original,—we are led, (1) by the analogy of the relation borne by the "Pococke" to the Harkleian version of the Four Epistles, and (2) by the tendency of Σ to betray its dependence on S, by occasional lapses from its own artificial, exact, and rigid manner into the variations, the idioms, the errors, and (in general) the peculiarities, of S—to conclude that S is the prior version, and Σ a revision of it.

VIII. *Textual Affinities of each Version.*—When we revert to our comparative study of the Greek texts underlying each version, we find no lack of independent evidence to confirm this conclusion. For—

It has been shown (pp. lxxiii, *sqq.*) that, comparing the texts of the two versions, S proves to tend, in general, more decidedly than Σ does, to the more archaic type of text,—to that which I have called the "normal uncial" type (of ℵ A C P), as opposed to the type represented by Q and the bulk of the cursives. And this archaic character of S appears farther, in a special way, in the fact that its special affinities are (pp. lxi, lxii; pp. lxv, lxvi),—(1) among the uncials, with ℵ the oldest Greek MS.; and (2) among the Latin versions, with the Primasian, the earliest known form of the old Latin,—probably the oldest version extant of the Apocalypse.

It has been shown, farther (pp. lxxv, lxxvi, notes), that Σ is to a great extent free from such singular and subsingular readings as are largely present in S—(of three main classes, (1) 72 readings attested by ℵ alone of MSS.; (2) 36 readings attested by *pr* alone of Latin texts; (3) nearly

150 readings which have neither Greek nor Latin attestation),—yet that it shares to a limited but appreciable extent in the aberrancies of S. It concurs in 21 out of the 72 ℵ-readings, in 6 out of the 36 *pr*-readings, and in 27 of the readings in which S is unsupported by Greek or Latin. Thus it appears that three distinct elements, characteristic of S, occur likewise, in a less degree but in a form identical so far as they occur, in Σ.

These elements then—the readings of these three aberrant types in which Σ concurs with S,—are in S normal and characteristic, in Σ exceptional.

Hence the inference is (as before, pp. lxxxi, lxxxii, in the matter of peculiarities of diction), that the version in which such readings exceptionally occur, has borrowed or retained them from the version in which they are habitually present:—in other words, that the text of Σ, as well as its diction, shows signs of dependence on that of S.

## CHAPTER VI.

### DATE AND AUTHORSHIP OF S.

I NOW enter on the questions of the probable date, and authorship, of the version S.

### I.—ITS DATE.

#### 1. *Direct Evidence of Brit. Mus. Ms., Add.* 17193.

As to its date, we have one certain fact to limit our inquiry: it is earlier than the year 874 A.D. For though the Crawford Ms., whence I derive the text I now publish, was probably (see below, pp. cxiii, *sqq.*) written late in the twelfth century, a considerable extract from the Apocalypse (vii. 1–8), which when examined proves to belong to S, is included in a volume of Miscellanies (Brit. Mus., Add. 17193, fo. 14 *b*), bearing date A. Gr. 1185 (= A.D. 874).[a] So far, but no farther, the external and direct evidence carries us.

#### 2. *Indirect Evidence of Crawford Ms., Syr.* 2.

But the Crawford Ms., when we turn back to it, will be found to contain internal and indirect, but cogent, evidence of the antiquity of the text of the Apocalypse exhibited in it. The very blunders which disfigure the text (see p. lxxix), serious as they are and far from infrequent, cannot be reasonably set down to carelessness or stupidity on the part of the scribe, who seems to have done his work accurately and with intelligence, as is shown by its comparative freedom from such blunders in the rest of

[a] For this extract see Appendix to Part II, p. 35, where it is printed in full as it stands in Add. 17193. This Ms. is fully described by Wright, *Catal.*, pp. 989, *sqq.*; who notes that the extract is "not according to the ordinary version" (*i.e.* Σ).

the New Testament. They are probably to be accounted for by supposing either that the text had passed through many stages of transcription before it reached him, or that the exemplar whence it was derived by him, was one much damaged by time or mischance.[a] The latter supposition agrees well with the fact, elsewhere pointed out, that it appears to have lost its first leaf, so that he has been obliged to supply the first eight verses of chapter i. from a copy of Σ.[b] In farther confirmation of this explanation it is to be noted that these blemishes in the text do not appear with any uniformity of distribution, nor yet are they scattered at random: they tend to occur in groups,—three or four in a page, preceded and followed by many pages free from flaw, in such wise as to suggest that the archetype had suffered from injury or decay in places corresponding to these groups. The other supposition—of repeated transcription, is also confirmed by the state of the text of our Ms. in the passages where the blunders occur; for in some of them (see, *e.g.*, notes on the Syriac text, ii. 17, xii. 7), particles or points have been inserted with the effect of forcing some meaning on the misreadings, so as to betray the care of a scribe not content to copy merely, but bent on editing his text into intelligibility. It is clear that the text, needing to be so edited, cannot have been recent when it came into his hands. Either supposition, if admitted, would go far to account for the state of our text; and either of them implies the lapse of generations, perhaps centuries, between the translator and the twelfth-century scribe. Neither of them excludes the other, and it may well be that both are true. On the whole it seems probable that two or three (if not more) transcripts stand between our Ms. and the original; and that some one of them was separated from its successor by a long interval.

### 3. *Inference from Comparison of Texts of* vii. 1–8, *given in above Mss.*

A comparison of vii. 1–8 in our Ms. with the Nitrian copy of the same, enables us to carry the matter farther back. The two texts vary slightly *inter se*. One point of difference is, that, while our Ms. misplaces the "sealing" of Levi in verse 7, postponing it to that of Issachar, the other Ms. omits it from the text but has it on the margin, supplied in a different

[a] Frequent use cannot be supposed as a probable cause of the damage, for the Apocalypse was not included in any Syriac Lectionary system.

[b] See the notes on Syr. text, i. 1–8; also *Transactions, R.I.A.*, vol. xxx, p. 414.

script, and apparently by a second hand. The inevitable inference is, that both represent an older copy which passed it over altogether. Of the other differences, some are in matters of grammatical form, as follows. For ܫܠܚܕܡ (verse 1), ܐܡܪ ܠܗ ܐܝܟܕ (*ib.*), ܕܠ ܐܡܪ (*ib.*), ܕܠ ܐܬܝ (verse 4), of the Crawford text, the Nitrian has—ܫܠܚܕܡ, ܐܡܪ ܐܝܟܕ, ܕܠ ܐܡܪ, ܐܬܝ ܕܠ ;—so that in each case it substitutes a less archaic form for a more archaic. So too, as to orthography, it writes (verses 2, 3) ـܐܝܡ, ـܐܝܡܗ, for ـܐܝܡܝ, ـܐܝܡܝܗ, of our Ms. We are thus led to the important conclusion, that our Ms., though probably three centuries later in date than the Nitrian book of Extracts, represents an earlier form of the text;—in other words, is derived, immediately or mediately (and if mediately, then through a line of accurate transmission), from an ultimate exemplar older than the Nitrian,—so much older as to belong to an earlier stage of the language than that which prevailed in the age to which the Nitrian Ms. belongs,—the latter half (namely) of the ninth century.

### 4. *Internal Evidence of the Version.*

We should, therefore, be obliged to ascribe a considerable antiquity to this version, even if we had no grounds to rely on save those that are yielded by the Crawford Ms. whence we derive it, and by the older Nitrian Ms. which preserves a fragment of it. And in this ascription we are confirmed by the internal evidence of the version itself. For, as has been shown in detail in Chapters II and III, on the one hand its *diction* is that of the earlier stage of Syriac literary use in translations from the Greek, before the Syriac language had been debased by the alloy of græcism; and, on the other hand, its *text* appears to have had as its prepollent element a Greek basis conformed in the main to the earlier type represented by the agreement of the ancient uncials ℵ A C, with P following—which type is known to have passed more and more out of currency among Biblical students as generation followed generation. In the eighth century, or even in the seventh, a text of such type would be unlikely to be adopted by a translator; and a translator of that age would hardly rival, in his language and style, the purity and ease of the Peshitto. Thus we have here two lines of argument, each confirming the other, both tending alike to the common conclusion that, for a version of such quality, based on a text of such character, an earlier date must be assumed than the eighth or seventh century.

### 5. *Inference from probable Date of* Σ.

A more definite approach to its date may be made by means of its relation to the other version (Σ), of which, as has been shown, it must be regarded as the predecessor. The date and authorship of Σ, indeed, are not known with certainty. But we are assured that the missing Florence Ms. (Σ*f*, stated to be written by one Jacob of Ḥesron, A.D. 1582) had a colophon describing Σ as the work of Thomas of Harkel.[a] This description is confirmed by the fact that while Barsalibi, in his *Commentary* on the Apocalypse, Acts, and Epistles, makes Σ his basis (see pp. lxxxiii, note [a], lxxxiv) in the Apocalypse, which he places first, he comments on the following Books in the Harkleian; thus as it seems treating Σ as part of that version. And the internal evidence amply bears out what these authorities thus affirm or imply. Apart from all external testimony, we find the method and diction of Σ to be beyond dispute Harkleian; so that it may without impropriety be designated the Harkleian Apocalypse, in this sense that, whoever be the translator, the translation is Harkleian in its manner and language—the production, if not of Thomas himself, then of a disciple and continuator, belonging to his age, trained in his school, a rigorous adherent of his system. Now the date of Thomas is accurately recorded; he did his work A.D. 616. If then we may assume that the Σ-version of the Apocalypse was part of the Syriac New Testament as revised by him, or at least a supplement appended to it not long after his time, it follows that the S-version, being prior to it, cannot be reasonably assigned to a period later than the sixth century.

No later period, as has been shown above, would suit the facts of the character of the version, whether viewed on the Syriac side, in its grammatical and literary aspect,—or on the Greek side, as a witness to the text of its original. And this concurrence of evidence, internal with external, textual with linguistic, seems sufficient to warrant us in accepting the conclusion to which we are led by the facts and inferences above stated.

[a] These statements as to the Florence Ms are made by Lelong (*Biblioth. Sacra*, tom. i, p. 191 [Boerner's edition, 1709]), on the authority of a Catalogue communicated by Montfaucon. It is to be hoped that this Ms. may be recovered and the above account verified. It was missing when Bernstein sought for it at Florence in or before 1854 (Bernstein, *De Hharkl. Transl.*, p. 8).

## II.—Its Author.

It remains to examine whether we can with any probability trace its origin and conjecture its author.

### 1. *Not Jacob of Edessa.*

One negative conclusion we may, in the first instance, lay down with confidence, and thus narrow the field of inquiry. Putting aside for the moment the reasons above given for assigning it to a date earlier than the seventh century, we may unhesitatingly affirm that neither our version nor the rival one can be the work of Jacob of Edessa, whom, as a Biblical scholar and translator, high in repute in the Jacobite Church, one might naturally suggest as the probable author of one or other. His manner is known to us, from his version of the Septuagintal *Esaias*, extant in a Nitrian Ms. (Add. 14441) in the British Museum;[a] and it is unmistakably distinct alike from the manner of S and from that of Σ. His date, moreover (seeing that his activity covered the second half of the seventh century and passed into the eighth, ending in his death, A.D. 708), would oblige us to assign Σ to a period so improbably late as the eighth century, if we supposed him, in the latter years of the seventh to have produced S. But we have, farther, direct evidence to the same effect in a Syriac rendering of Apoc. xvii. 3–6 (contained in a Syriac *Catena* on Genesis, compiled by the monk Severus, appended to the Commentary of Ephraim on that Book), ascribed (apparently with good reason) by the editor of the Roman edition of Ephraim, to Jacob of Edessa,[b]—as follows:

ܘܐܫܬܒܩܢܝ ܒܪܘܚܐ ܘܚܙܝܬ ܐܢܬܬܐ ܝܬܒܐ ܥܠ ܚܝܘܬܐ ܣܡܩܬܐ ܕܫܡܐ ܡܠܝܐ ܣܦܪ̈ܐ ܕܬܘܕܦܐ ܘܫܒܥ ܪ̈ܫܐ ܘܥܣܪ ܩܪ̈ܢܐ ܠܗ. 3. ܘܐܬܠܒܫܬ ܐܢܬܬܐ ܐܪ̈ܓܘܢ ܘܐܪ̈ܓܘܢ ܘܡܬܙܒܥܬ ܒܕܗܒ ܘܒܐܒܢ ܝܩܪ̈ܐ ܘܡܪ̈ܓܢܝܬܐ ܕܒܝܕܗ ܟܣ̈ܐ ܡܠܝܢ ܪ̈ܓܣ ܕܙܢܘܬܗ ܘܛܘܡܬ ܕܐܪ̈ܥܐ. 4. ܘܟܬܒ ܥܠ ܡܪܫܗ ܫܡܐ ܕܪ̈ܙܐ ܒܒܠ ܪܒܬܐ ܐܡ ܙܢ̈ܝܬܐ ܘܪ̈ܓܣ ܕܐܪ̈ܥܐ. ܘܚܙܝܬ ܐܢܬܬܐ ܫܟܪ̈ܐ ܡܢ ܕܡ ܩܕ̈ܝܫܐ ܘܡܢ ܕܡ ܣܗ̈ܕܐ ܕܝܫܘ̇ܥ. ܘܬܡܗܬ ܟܕ ܚܙܝܬ ܐܢܬܬܐ ܬܡܗܐ ܪܒܐ. 5. ܘܐܡܪ ܠܝ ܡܠܐܟܐ ܠܡܢܐ ܬܬܡܗ ܐܢܐ ܐܡܪ ܠܟ ܪܙܐ ܕܐܢܬܬܐ ܘܕܚܝܬܗ ܕܫܒܥ ܪ̈ܫܐ ܘܥܣܪ ܩܪ̈ܢܐ ܠܗ ܕܝܢ ܕܚܙܝܬ. 6. ܐܢܬܬܐ ܗܕܐ ܕܐܬ ܒܗ ܕܡ ܩܕ̈ܝܫܐ ܘܕܡ ܣܗ̈ܕܐ ܕܝܫܘ̇ܥ ܘܬܡܗܬ ܟܕ ܚܙܝܬ ܐܢܬܬܐ ܬܡܗܐ ܪܒܐ.

Here, after making all allowance for looseness of citation (such as is shown in the transference of ܟܕ ܚܙܝܬ ܐܢܬܬܐ from verse 4 to verse 3),

[a] Printed by Ceriani, in *Monumenta S. et P.*, tom. v. fasc. i, pp. 7 *et sqq.*

[b] Ephraim S., *Opera Syr.*, tom. I (Roman ed.), p. 192.

we find on comparison with the corresponding passage in S and Σ, that we have a version materially different from both, alike in diction and in text.[a]

### 2. *Presumably identical with Translator of "Pococke" Epistles.*

But in endeavouring to reach a positive conclusion which may be accepted as at least provisional, it is necessary to proceed gradually. As a first step in our inquiry, it is to be observed that the combination in which S comes before us, and its accompaniments, are at least suggestive of its probable authorship. It has reached us as an integral part of a New Testament in Syriac,—Peshitto, supplemented by the addition of the Books which lie outside of the Peshitto Canon. It may fairly be presumed that when the scribe and his fellow-workers or directors arranged the contents of the volume, the supplementary matter which they incorporated in it with the Peshitto, was borrowed by them all of it from one and the same source: that is, that this version of the Apocalypse comes from the same hand as the version of the Four Minor Epistles.

### 3. *This Presumption confirmed by Internal Evidence.*

For so far, this is a mere presumption, arising out of the external fact that the S-version of the Apocalypse and the Pococke version of the Four Epistles are associated in the same Ms., in the same supplementary relation to the Peshitto New Testament. But when we follow up the clue thus put into our hands, and examine the two versions side by side, the presumption becomes materially strengthened. I have already noticed (pp. xvii, xviii) the internal resemblance that subsists between them. In method and in diction alike, they are similar works: they belong to the same stage of the language, they occupy the same midway position as regards their literary character—more exact in rendering than the Peshitto, more free than the Harkleian. They are, to all appearance, products not only of the same age, but of the same school,—it may well be, of the same hand. This general similarity, moreover, between the two versions, includes (as pointed out above, pp. xxxvii, xxxviii) some special points of coincidence in diction, which raise to a high degree the probability of their common authorship.

[a] Thus, *e.g.*, S and Σ read πορνῶν in verse 5, with all Greek authorities; whereas in Jacob's rendering, as in the Latin, a reading πορνειῶν is followed.

If then we assume on these grounds that this version of the Apocalypse is by the same hand as the version of the Four Epistles with which it is associated in the Crawford Ms., and to which it bears a close affinity alike in general character and in particular details, we arrive at a determined date, and a known name. For it is certain, as I have shown,[a] that these Epistles are part of the version made A. D. 508, by Polycarpus, "the Chorepiscopus," under the direction of the famous Philoxenus of Mabug, after whose name it is styled the "Philoxenian" version,—to be distinguished as the "Philoxenian proper" or "unrevised Philoxenian" from the Harkleian, which (though too commonly confounded with it) was really the result of a revision of it in which its text and its diction were largely modified, more than a century later, by Thomas of Harkel. That Polycarpus included the Apocalypse in his work, may be assumed in the absence of evidence to the contrary. We are told by Moses of Aghel, that he translated "the New Testament"[b] (no Book or Books being excepted); and inasmuch as his translation of the Four Epistles proves that "the New Testament" is not to be here taken as limited to the Books of the Peshitto Canon, there is no reason to suppose that he did not—but every probability that he did—translate the Apocalypse likewise.

### 4. *Also by analogous Case of* Σ *and Harkleian.*

A second, and quite independent, line of probable inference leads to the same result. The version Σ, as we have seen, is either a part of the Harkleian New Testament (which, for the like reason as has been above assigned in the case of the Philoxenian, may be presumed to have included the Apocalypse), or a supplement to it, wrought in sedulous imitation of its method. It is probable therefore that, like the rest of the Harkleian, Σ was constructed on the basis of a prior version forming part of the New Testament as translated by Polycarpus. It is therefore also probable, and in the same degree, that S, which is unmistakably the basis of Σ, is to be identified as the Apocalypse of which Polycarpus was the translator.

It is to be observed, that each of these chains of probability holds good apart from the other. The former depends on the affinity between S and the "Pococke" Epistles; the latter on the relation of S, as basis-version,

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[a] See refl., note [a], p. lxxxi.

[b] *Ap.* Assemani, *Biblioth. Orient.*, tom. II, p. 83.

to Σ. If either of our two distinct lines of argument be accepted as valid—if we admit it as probable, either that the S-Apocalypse is from the same hand as the Pococke Four Epistles,—or that the Σ-Apocalypse is a part (supplemental at least if not integral) of the Harkleian New Testament,—on either assumption (and the probability of each rests on a sufficient basis of its own), it follows as an almost inevitable inference, that our Apocalypse is the work of Polycarpus, and belongs to his version of the whole New Testament into Syriac, the Philoxenian proper of A.D. 508.

### 5. *Also by Affinity between* S *and Philoxenian* Esaias.

Of this inference, confirmation is forthcoming from yet another quarter. Moses of Aghel (*ut supr.*) states that "David" was translated for Philoxenus from the Greek by Polycarpus, along with the New Testament; and a note appended to the great Ambrosian Ms. of the Syro-Hexaplar version (Esai. ix. 6), informs us that the Philoxenian version extended to Esaias also. This version of the Psalms is not recorded as extant, but that of Esaias (after the LXX) survives in some large fragments, identifiable as Philoxenian beyond all reasonable doubt, preserved in the Ms., Add. 17106 of the Nitrian Collection in the British Museum, which has been printed by Dr. Ceriani in his *Monumenta Sacra et Profana*[a] (cited by me as "Phx.," see Pt. II, p. 36). The internal evidence of these fragments shows that the version to which they belong was in style and language closely akin to S;[b] and also that, though based on the LXX, it bespeaks an author to whom the Peshitto Isaiah was familiar,—a note of identity with the author of S, of whom, as we have seen, familiarity with the Peshitto diction, especially that of the Old Testament, is a marked characteristic, preparing us to find in him an Old Testament translator. It is a noteworthy fact, moreover, and one that serves to reinforce the preceding arguments, that this Philoxenian Esaias bears to the Syro-Hexaplar Esaias of Paul of Tella a relation closely parallel with the relation borne by the Pococke version to the Harkleian of the Four Epistles, or by S to Σ.

[a] Tom. v, fasc. i, pp. 9, *sqq.*—On the authorship of these fragments, see Ceriani, p. 5; and *Dict. of Christian Biogr.*, vol. iv, *s.v.* Polycarpus (5), pp. 430–433. See also Wright, *Catal.*, p. 28, for his account of the Ms., which he assigns to the seventh century.

[b] See the points of affinity between S and Phx., recorded *passim* in my Notes to Part II.

On all those grounds we are, I venture to think, entitled to claim this Polycarpus as the author of the version of the Apocalypse herewith printed,—at least until some more probable theory shall have been advanced.

### 6. *Objections answered.*

(1.) To authorship suggested for S:—

Against this theory of the authorship, one argument (and I know of no other) may be urged. Barsalibi, the great teacher of the Monophysite Church of the twelfth century, in commenting on the Apocalypse, follows (as we have seen, pp. lxxxiii, note [a], lxxxiv) the version Σ; and though a few tokens appear of his knowledge of S, they are doubtful, and, even if certain, could be accounted for by the very probable supposition that he derived them from marginal notes attached to his copy of Σ. Is it likely (it may be asked) that so learned a scholar as Barsalibi should be ignorant or negligent of a version of this Book bearing a name so great and so revered in his Church as that of Philoxenus? This objection (it is to be observed) is raised—not with regard to the existence of S in the time of Barsalibi (for of that we have found Ms. evidence dating three centuries before him,—see p. xc), but with regard to the view that it belongs to the Philoxenian New Testament. And as so raised, it admits of a complete answer. Barsalibi, in the same work in which he comments on the Apocalypse according to the Σ-text, not only comments on the Four Epistles according to the Harkleian text, but states[a] expressly that he knows of no other. If, then, we are to conclude that S cannot be Philoxenian because Barsalibi ignores it, we must extend the same conclusion to the Pococke text of the Four Epistles, which he likewise ignores. But that text is demonstrably Philoxenian, notwithstanding Barsalibi's negative witness to the contrary. His negative witness, therefore, against the claim advanced for S, that it too is Philoxenian, may be safely set aside.

(2.) To authorship suggested for Σ:—

So again, the theory which makes the Σ-Apocalypse part of the Harkleian New Testament is open to an objection,—a serious one, though

[a] Ap. Pococke, *Præf. ad Lectorem*, prefixed to his edition (1630) of these Epistles.

of negative character. This Book is absent not merely from the New College Ms. (No. 333) of the Harkleian (which supplied the text of White's edition, but is defective at the end, and therefore inconclusive as a witness), but from the Cambridge Ms. (Add. 1700), the only known unmutilated copy professing to be complete.[a] In this matter, Barsalibi is a witness on our side; for (as noted above, pp. lxxxiii, note [a], xciii) he seems, in the *Commentary* above referred to, to have known it as associated with the Harkleian version of the Four Epistles,—probably deriving it from a Ms. of the Harkleian, in which the Apocalypse stood, as in S, before the Acts, the Epistles following after.[b] That the Apocalypse is wanting from the Cambridge Ms. may be a fact of no farther significance than is its absence from many Greek cursives;—to be accounted for simply by the prevalent custom of most Churches of excluding the Apocalypse from their lectionary systems.[c]

In estimating the weight of the above considerations, it is to be borne in mind that the argument for accepting S as Philoxenian, and the argument for accepting Σ as Harkleian, are in the main independent each of the other, each resting on sufficient grounds of its own. They may therefore be regarded as mutually confirmatory; and to argue that if Σ be the work of Thomas, S is probably the work of Polycarpus, or *vice versa*, is valid reasoning, and not a vicious circle.

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[a] Except these two, no known Harkleian Ms. exhibits the Acts and Epistles.

[b] Thus the copy used by Barsalibi would be similar in arrangement to the Crawford Ms., only with the supplementary Books derived not from the Philoxenian proper but from the Harkleian.

[c] For the adverse opinion of Adler, who denied (*Versiones Syr.*, p. 78) that Σ could be Harkleian, and for the grounds on which that opinion is to be rejected, see *Transactions, R.I.A.*, vol. xxvii, p. 304.

## CHAPTER VII.

### THE APOCALYPSE IN THE SYRIAN CHURCHES.

In the course of the preceding inquiry, it has distinctly appeared that the Apocalypse was not only unread in public, but had no great currency even among students of Scripture, within the Jacobite communion,—the body which, though lying under the reproach of heresy, unquestionably represents the national Syrian Church, and is honourably distinguished by its zeal for Biblical literature. To the divines of the rival Nestorian Church, and to its Biblical scribes, the Apocalypse, and with it the Four Epistles, appear to have been absolutely unknown.

It seems worth while to put together the facts, so far as I have been able to ascertain them, which indicate the extent of knowledge of this Book, existing among Christians who studied the Scriptures in Syriac, traceable back from the latest point at which that knowledge may reasonably be presumed to have been acquired in or from the East, and independently of printed editions of the Syriac New Testament.

#### I.—*The Apocalypse known to certain Members of Syrian Churches.*

1. *Of the seventeenth and sixteenth centuries.*—In the seventeenth century the Apocalypse, in the version Σ, is known to have been in the hands of three persons belonging to Syrian Churches;—of a priest of Amid (Diarbekr) 'Abdul Aḥad, who transcribed it with the rest of the Scriptures in Paris, A.D. 1695;[a] of Gabriel Sionita, who edited it from a Ms. or Mss., no longer forthcoming, for the Paris Polyglot, 1633; and of Joseph, a monk of Kenobin, in the Lebanon, who transcribed it for Archbishop Ussher, in 1625[b]—the two last-named being Maronites, the first no doubt a Jacobite.

[a] This copy is numbered 1 to 5 in Zotenberg's *Catalogue*, *q. v.*

[b] See *Transactions of R.I.A.*, vol. xxvii, p. 283.

To these, the sixteenth century adds two more—Jacob of Hesron (in the Lebanon country), who wrote the Florence copy in 1582, and (as it seems) Caspar, whose name appears in the colophon of the Leyden copy, described as "from the land of the Hindus" (ܡܕܝܢܬ,—not ܡܕܝܬ, as printed by De Dieu).[a] Thus, of these five, the last was apparently of the Syro-Indian Church of Malabar; three were Maronites; and one only was of the Jacobite Church of Mesopotamia—the other four belonging to communities subject to the See of Rome. All five, however, worked merely as transcribers,—in Europe, or for European scholars; and it was, no doubt, under European influences that their transcripts were made: but the fact that they had, or had access to, Mss. whence they transcribed the text, proves that, in the sixteenth and seventeenth centuries, copies of the Book in this version were still preserved among Syrian Christians in three regions so remote one from another as Mesopotamia, the Lebanon, and Malabar,—not only in the Jacobite Church whence it sprang, but in two other Churches ecclesiastically and doctrinally distinct from it. As regards the Apocalypse, therefore, Widmanstad was no doubt correctly informed by Moses of Marde, in 1554–5,[b] that the non-Peshitto Books in Syriac were then extant in Mesopotamia.

For so far, the evidence points to Σ as the form in which the Apocalypse was known in the places named; but the version S, too, is proved, by a note entered in the Crawford Ms. (see pp. cx, cxi, *infr.*), to have been in the hands of two successive owners in the same Mesopotamian region, in 1534,—of one Ṣaliba, and of a Patriarch (probably Jacobite but possibly Nestorian) Simeon of Hatacha,[c] to whom he sold the Ms.

2. *Of the twelfth, eleventh, and ninth centuries.*— For three centuries before that date I am unable to adduce any evidence of knowledge of either version; but when we go back to the twelfth century, both come again into view. Shortly before the year 1200, as I hope to show in the following Chapter, the Crawford Ms., in which the Apocalypse in the version S is, as we have seen, ranked high among the New Testament Books, and ascribed to the Fourth Evangelist, was written in the very heart of the Jacobite Church, in a convent of Ṣalach, in Tur'abdin. Not many years earlier is to be placed the composition of the *Commentary*[d] of

[a] See De Dieu's *Apocalypsis*, p. 164.

[b] See reff. in note [b], p. xvii, to Widmanstad's *Epistle to Gienger*.

[c] See below, pp. cx, cxi.

[d] See above, p. lxxxiii, note [a].

Barsalibi (the leading divine of the Jacobite Church of this century), who died Bishop of Mabug, A.D. 1171,—in which the Apocalypse is ascribed to St. John and expounded after the Σ-version. An earlier Commentary (of unknown authorship and date), contained in the Ms. Add. 17127 (Brit. Mus.), embodying the text I have designated as Σ*n*, written A.D. 1088 in a convent near Alexandria, proves that Syrian monks of the eleventh century, settled among their Monophysite brethren in Egypt,[a]—the country in which the Harkleian New Testament was produced, A.D. 616, by a Syrian Bishop,—knew the Apocalypse in the Harkleian or Harkleianized Σ-version. This is at once the earliest Syriac Commentary on the Book,[b] and the earliest evidence of the existence of Σ. For S, we are enabled to bring proof two centuries earlier, in the shape of the fragment of it (Rev. vii. 1–8), included in the collection of extracts, Ms. Add. 17193 (Brit. Mus.), written A.D. 874. This Ms. is no doubt Jacobite, and was in Tur'abdinese hands A.D. 1493, but its place of origin is uncertain (the second part of its name, which began with حصن, being illegible[c]).

3. *Of the seventh and sixth centuries.*—About 200 years before the date of this Ms., Jacob of Edessa, as we have seen, knew and cited the Apocalypse, but in a rendering of his own. It is uncertain, however, whether he translated the whole Book, or merely the passage from Rev. xvii. (see above, p. xciv); and we can only infer from it that he did not know, or did not care to quote, S or Σ. The latter, as I have endeavoured to prove, is to be regarded as a work of Thomas of Harkel or a continuator in the earlier part of his century, the seventh; and the former is to be placed still earlier, as part of the Philoxenian New Testament, in the sixth. I am unable, however, to point to any evidence in the writings of Philoxenus to show that he knew the Apocalypse in any form.[d]

4. *Of the fourth century.*—In the fourth century, however, we find it distinctly cited, and ascribed to St. John, by the greatest of Syriac divines, Ephraim, in one of his *Sermones Exegetici*, as follows:—

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[a] The Coptic Church was in close communion with the Syrian Jacobite Church, both being Monophysite.

[b] The Commentary may be considerably earlier than the date of this Ms.; but that it is of Syriac origin, and not a translation from the Greek, is proved by the fact that the author cites, and explains, the verse viii. 13 as mistranslated in Σ, attributing a "tail of blood" to the eagle.

[c] Wright's *Catalogue*, pp. 989, 992. See also p. xc, *supr.*; and p. 35, Pt. II, *infr.*

[d] No citation of it is recorded in Dr. Budge's edition (1894) of Philoxenus.

ܡܠ ܪܙܐ ܕܚܙܐ ܪܡܝܬܗ ܕܝ ܟܬܒ ܒܗ ܣܦܪ ܕܚܝ ܘܟܬܒ ܒܗ ܫܒܥ ܚܬܡ̈ܐ. ܠܐ ܐܫܟܚ ܡܢ ܕܢܩܪܐ ܐܢܐ ܒܪ ܐܪܥܐ ܘܠܐ ܒܫܡܝܐ ܐܠܐ ܒܪܗ ܕܐܠܗܐ ܠܒܕܗ ܕܟܬܒ ܘܚܬܡ ܠܗ.

"In his Revelation, John saw a book great and wonderful, which was written by God, and there were on it seven seals. There was none that was able to read it in earth nor in heaven save the Son of God alone who Himself wrote it and sealed it."[a]

Here we have a brief summary of Apoc. v. 1–3, but too loosely worded to admit of comparison with the text of these verses as it stands in S or Σ. Ephraim seems to have written the above from an inexact recollection of the passage, which he may have known only in the Greek. It does not therefore prove that in his time a Syriac version of the Book existed.

But elsewhere[b] he apparently cites ܕܚܝ ܕܠܥܠܡ ܥܠܡܝܢ from Apoc. xxi. 6 (also xxii. 17), with a slight variation (τοῦ ζῶντος for τῆς ζωῆς), in which it is to be noted that S (with Σ) concurs against all other authorities.

So too in his elder contemporary, Aphrahat, there seems to be a trace of the Apocalypse under a Syriac form akin to the two extant versions, in the remarkable phrase, twice used by him,[c] ܡܘܬܐ ܬܪܝܬܝܐ, "the second death." Yet this reference must be accepted as a doubtful one, in view of the fact that the same phrase occurs more than once in the Targums.

## II.—*Its Circulation very limited.*

On the whole, it seems most probable that this Book, excluded as it was (by ignorance rather than of set purpose) from the Peshitto Canon, remained unknown to Syriac-speaking Christians for perhaps four centuries, except to the comparatively few who had access to, and could read, the Greek original. It may well be that the author of our version was the first to place it within reach of his countrymen in their own tongue. In

[a] *Opera Syr.*, tom. II, p. 332, *Sermo Exegeticus in Ps.* cxl. 3. So far as I know, the genuineness of this Sermon has not been disputed.

[b] *Hymn.* vii *In Fest. Epiph.* (*Hymni*, &c., tom. I, p. 66, ed. Lamy). In his Greek works some references to the Apocalypse are to be found; but I do not cite them, feeling doubtful whether we can accept anything as altogether his which does not survive in Syriac.

[c] *Demonstr.* vii. 25, viii. 19 (Paris, 1895). See the editor's *Præfatio*, p. xliii; see also my note on the Syriac text, ii. 11 (Part II., p. 43).

the numerous translations of the writings of the Greek Fathers, with which Syriac scholars of the sixth century (and perhaps earlier) sought to compensate for the dearth of original Syriac theology, the points of difference between the Greek and Syriac Scriptures must have been noticed by Syrian readers;—and above all, the absence from the Syriac of whole Books which stood unquestioned in the Greek. In the account of the origin of the Philoxenian version, given (see note [a], p. lxxi) by Moses of Aghel, it is plainly suggested that the object of Philoxenus, in issuing that version, was that his people should learn to know the Scriptures in a form assimilated to that in which their Greek-speaking brethren of Alexandria and elsewhere knew them.

Yet it is plain that the Apocalypse never became familiarly known in the Jacobite or any other of the Syrian Churches. It was rarely transcribed, rarely commented on, had little influence on their religious mind, and contributed little if anything to their religious thought or phraseology. The hymns and liturgies, in which alone Syriac religious literature is rich, are with hardly an exception devoid of all such Apocalyptic imagery and language as we meet at every turn in the hymnology of the West,—whether of the medieval Latin Church, or of English Christendom, Anglican and Nonconformist alike.

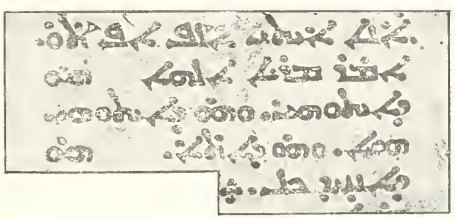
### III.—*Value of the Versions* S *and* Σ.

But if, as it seems we must admit, both the Syriac versions of the Apocalypse have failed to commend the Book to Syriac readers, neither of them is therefore to be lightly esteemed: each has a value of its own. The one which has now been for more than two centuries and a-half known to scholars, is interesting in its capacity as a supplement to the Harkleian version, and shares with it the merit of usefulness for critical purposes by reason of the very literalness which is, from a literary point of view, its fault. The other, which I now give to the public, is to be prized as being, together with the Four Epistles published by Pococke, the total of what time has spared to us of the Philoxenian version, once famous but now surviving only in these remnants,—small in bulk, yet constituting the portion of it best worth preserving, inasmuch as in these Books alone the translator worked directly on the Greek before him, without having (as in the other Books) the Peshitto to draw him aside from the faithful rendering of his original. This Apocalypse therefore, and the Four Epistles, come to us as a monument of the learning and industry of

the Syrian Monophysite Church of the early sixth century. They are valuable alike in their literary aspect, as a successful presentation of the Greek original in a Syriac version of adequate exactness, without sacrifice of idiomatic purity,—and from the point of view of the textual critic, as reproducing the text (or perhaps a combination of two or more texts) that was accessible to a scholar in the Euphratensian province immediately after the close of the fifth century.

In closing this investigation, I may be permitted to quote the concluding sentences of the Memoir I have already referred to[a]:—

"We justly claim [for this Version], as regards its general tone and manner, that it approaches the excellence of the Peshitto; and in point of force, directness, and dignity, that it gives worthy expression to the sublime imagery of the Apocalyptist. It has strength and freedom such as few translations attain; such, in fact, that it would not be difficult to make out a plausible case for accepting it as the Aramaic original, or a close reproduction of an Aramaic original, of the Book. In it, far more fully than in the cramped and artificial diction of its reviser, the Aramaic idiom asserts its power to supply for the burden of the divine visions an utterance more adequate than could be found for them in the Greek which is their actual vehicle. From it, as a comparison of the two versions shows, the latter one has borrowed the touches of simple majesty which ever and again raise it out of its usual level of painstaking and correctness: in it, I may almost venture to say, more perfectly than in the written Greek, we may read 'the things which shall be hereafter', well-nigh in the form in which St. John first apprehended the divine word that came to him, and inwardly shaped into speech the revelation of 'the Lord God, which is and which was and which is to come, the Almighty.'"



Apoc. i. 8.

[a] *Transactions, R. I. A.*, vol. xxx, p. 398.

## CHAPTER VIII.

### ACCOUNT OF THE CRAWFORD Ms. (SYR. 2).

To the preceding study of the version S, I deem it fitting to append a brief account of the Ms. in which it has reached us,[a] and of my reasons for believing it to have been written in the latter years of the twelfth century.

### I.—*Description of the Ms.*

The Ms. must have consisted, when entire, of twenty-four quinions (240 leaves), with a single sheet (2 leaves) subjoined. It contained the whole New Testament, with the Pauline Epistles placed last. Four leaves have been lost (the first of the first quinion, the first and tenth of the twenty-fourth, and the former of the final pair), and with them the first twelve verses of St. Matthew i, the greater part of the Epistle to Titus, and Hebrews xi. 28 to end, have disappeared. Otherwise the sacred text is complete, except that a few more verses of St. Matthew, and a few of the Acts, have perished owing to the mutilation of two or three leaves. Besides the 238 leaves which remain, eleven have been inserted immediately after the Fourth Gospel, exhibiting a Harmony of the Passion-narratives. Thus the Ms. has now 249 leaves. The last leaf contains the Subscription and Colophon.

That leaf alone is (on both sides) written in single column, the rest in double columns throughout. The last page alone is in a cursive hand: the preceding one, in common with the rest of the Ms. (including the eleven inserted leaves) is in a clear and regular estrangelo, of a well-

[a] For fuller details, see the *Memoir* above cited (*Transactions of R.I.A.*, vol. xxx, p. 347). This Ms. is No. 12 of the *apparatus* attached to Mr. Gwilliam's forthcoming edition of the Peshitto Gospels; also of my list of Mss. of Poc., in *Hermathena*, vol. VII, pp. 285, 286.

marked but not archaic type. Here and there a word is interlined (*prima manu*) in cursive. The cursive *olaph* (ﻝ) appears not infrequently, especially when final; also the cursive *tau* (ﻟ), especially before final ﻝ. In the text, the vocalization is sparingly indicated—usually by the simplest method—of points above or below, now and then by Greek vowels attached to unusual words, or to such as would be ambiguous if without vowels. On the whole, the Ms. is in good condition, and hardly any part of its contents is illegible, except in the last leaf, which (especially its latter page) has been so damaged as to be decipherable with difficulty and (in a few places) not with absolute certainty.[a]

## II.—*Its Contents.*

It comprises the New Testament, in the Peshitto version, supplemented by the Apocalypse (as now for the first time printed, Part II., pp. 1–29), and the Four Minor Catholic Epistles (in the version known as "Pococke's text"). Its contents are thus unique in two respects. *First*, it exhibits the Apocalypse in a version which is (as above shown in detail) quite distinct from the version hitherto included in printed Syriac New Testaments, from the Paris Polyglot down to the latest. And *secondly*, it is the only Syriac Biblical Ms. (excluding from that title such transcripts made from European libraries, as *e.g.* the Ms. No. 5 of Zotenberg's *Catalogue, Bibliothèque Nationale*) that presents to the student a complete New Testament, according to the canon ordinarily received, whether Greek or Latin;—including with the Peshitto not only, as a few other Mss. do, the four non-Peshitto Epistles, but the Apocalypse,—of which Book the few extant Syriac copies exhibit it in the other version, and apart from the Peshitto.[b] The Books are continuously arranged; each Book, after the first, beginning in the same column in which the preceding Book closes, with but a narrow interval of separation. The order is, I believe, unexampled: Gospels, Apocalypse, Acts and seven Catholic Epistles, Pauline Epistles.[c] It is remarkable that the supplementary Books

[a] See the autotype reproduction of two columns of the Ms., in the Plate facing title; also the photographic facsimile at foot of p. cv, *supr.*

[b] In the copies *l* and *n* it stands alone; and so also, we are told, in the lost copy *f*. In *d*, it is associated only with the "Pococke" Epistles. See p. xv, note [c], *supr.*; and Part II, p. 36, *infr.*

[c] See however *Hermathena*, vol. vii, p. 410, note †; vol. viii, p. 145, note [2].

thus interpolated into the Peshitto are in no way distinguished by the scribe from the others. The Apocalypse follows St. John's Gospel, and is in turn followed by the Acts (see Plate), as closely as St. John follows St. Luke. And in like manner, the Four Epistles are placed—2 Peter after 1 Peter and before 1 John, which last-named Epistle is succeeded by 2 John, 3 John, and Jude,—as in Greek and Latin Bibles: whereas in the few other Syriac Mss. which exhibit these non-Peshitto Epistles, they are mostly subjoined (as, *e.g.*, in the great Cambridge Syriac Bible, Oo. I, 1, 2) as a sort of appendix to the New Testament. Nor do the notes prefixed or appended to these interpolated Books distinguish them in any way from the rest. On the contrary, the superscription of the Apocalypse assigns it to "St. John the *Evangelist*," and the subscription to "St. John *Apostle and Evangelist*," as if to assert its equality in the canon with the Gospel that immediately precedes: and in like manner the subscriptions of 1 Peter and 1 John are "*the first* Epistle of Peter", "*the first* Epistle of John", thus connecting them respectively with 2 Peter, 2 and 3 John, which follow; whereas in purely Peshitto Mss. they are usually described as "*the Epistle* of Peter", "*the Epistle* of John"; and so even in our Ms. in the superscriptions.

Our Ms., however, contains clear indications of the supplementary character of these Books. Its margin bears two distinct series of numbers, both of which are usually found in Syriac New Testament Mss. Of these, one series divides each Book into the ܟܦܠܝܐ or Sections peculiar to Syriac usage, 165 in number: the other into Lessons, for the Sundays and Holydays of the year,—nearly three times as many as the Sections. To each Lesson is prefixed (in the text) a rubric indicating the day to which it is assigned.[a] These two systems of division, however, relate to the Peshitto text only. The supplementary Books are passed over in the marginal numeration of Sections and of Lessons alike. In the Four Epistles a few lesson-rubrics are inserted; but none in the Apocalypse. The exclusion of all these Books from the division into Sections amounts to a negative intimation that they were not known to the Syrian Church when that division was made. Of the Four Epistles, the same may be said with regard to their exclusion from the Lectionary series; but hardly

[a] See Plate, second column, for numerals of both series, and a rubric, prefixed to Acts i.

of the Apocalypse, inasmuch as many Churches which know it and accept it as canonical have judged it to be unsuitable for public reading.

But when from the text of our Ms. we turn to the Subscription which occupies the *recto* of its final leaf, we find a direct and positive statement that none of these Books lay within the scope of the sectional division,—as follows: "The Book of the New Testament; in which there are 165 sections; *besides the Revelation and the four Epistles.*" Of these last, the verses, or *ῥήματα* (ܡܠܐ) are numbered, 1373 in all; and the Subscription then goes on to reckon the verses of the Gospels, Acts, and Pauline Epistles. The rest of the page records the number of Chapters or *τίτλοι*, Eusebian divisions or *κανόνες*, Parables, Miracles, and Testimonies (Old Testament citations), contained in each Gospel severally. I have printed this Note in full (line for line) in Part II, p. 31, and have added a translation, p. 95.

The Colophon written on the *verso* of the same leaf gives us the name of the scribe, Stephen, a monk; of the person for whom it was written, Gabriel, also a monk; and of various fellow-monks, relatives, and friends, to some of whom he professes himself indebted for instruction or for assistance, and for whom he asks his readers' prayers. He also names the place where he wrote,—"the monastery of Mar Jacob the recluse of Egypt and Mar Barshabba, beside Ṣalach, in Tur'abdin, in the dominion of Ḥesna Kipha." I have reproduced this Colophon in Part II, p. 32, and have given a translation of it (pp. 98, 99). Of the persons and places named in it I shall have more to say farther on.

It is unnecessary to describe the contents of the eleven inserted leaves which precede the Apocalypse, farther than to state that the Passion-Narrative contained in them is compiled from the Harkleian Gospels, and is portioned out into lessons for Good Friday. Though written by a hand probably identical, certainly contemporaneous, with that which wrote the New Testament, they form no part of the Ms. proper. It is complete without them; and not only so, but they are intruded into one of the quinions of which it is composed—the eleventh, between its eighth and ninth leaves. The *verso* of the eighth leaf breaks off in the last verse of St. John's Gospel, and the rest of that verse (four lines) runs over into the *recto* of the ninth, where it is followed by three lines of subscription; so that, if these eleven leaves were removed, the Fourth Gospel would appear in unbroken integrity, and the New Testament would be complete and

continuous. But by a peculiar arrangement, such as I have not met with in any other Ms., Syriac, Greek, or Latin, these seven lines, needed to complete St. John after fo. 8 of quinion 11, are repeated at the head of the first column of the *recto* of the first intruded leaf, and then followed by the Harmony headed by its superscription, occupying ten leaves and the *recto* of the eleventh. The result is, that the Four Gospels with this Harmony admit of being separated from the following Books so as to form a volume complete in itself.

The *verso* of the eleventh of these leaves, originally left blank, now exhibits a record, in a much later and very inelegant cursive hand, of the purchase of the Ms. by "Simeon of Hatacha, Patriarch, named Taibu," in A. Gr. 1845 (A.D. 1534) from a deacon named Ṣaliba, the price being "one hundred and twenty *ʿathmanih* (ܥܬܡܢܝܐ);—probably equal to about £3 15*s.* sterling.[a]

Of the origin, history, and age of the Ms., our knowledge is limited to the facts stated or implied in the Colophon, and in the memorandum of sale above described, together with such inferences as may be drawn from the contents of the volume, and the handwriting. I have discussed these facts and inferences at length in the *Memoir* already referred to: here I propose to give a summary of the results arrived at in that discussion, adding a few points which I have noticed since it was published.

### III.—*Its Place of Origin.*

The region of Turʿabdin[b] (now *Jebel-Tûr*), where the Ms. was written, is a hilly district in the north-east part of Mesopotamia, for centuries the headquarters of Jacobite monasticism, and still the chief centre of the dwindling Jacobite Church. The name of the scribe, Stephen, is not elsewhere met with, so far as I have ascertained, but "the monastery of Mar Jacob the recluse of Egypt, near Ṣalach," where he wrote, was a Jacobite house, and Ṣalach, in Turʿabdin, was the seat of a Jacobite Bishop. The first owner of the Ms., Gabriel, the monk for whom it was written, belonged to the town of Beth-naḥle, also in Turʿabdin, of which district Ḥesn-Kipha (now Ḥasankef), was

[a] See Payne Smith, *Catal.*, col. 612, for *ʿathmanih*.

[b] See *Transactions, R.I.A.*, vol. xxx, pp. 356–358, for Turʿabdin, Ṣalach, and Beth-naḥle; also for Hatacha, which lay some 50 miles outside Turʿabdin.

the chief stronghold, and for many generations the political capital. Of its contents, the parts supplementary to the Peshitto,—the Four Epistles, and (as I have endeavoured to show) apparently the Apocalypse, are of Jacobite origin; as is also the interpolated Harkleian Passion-Harmony. The modified form of the estrangelo character in which it is written, and the occasional Greek vowels inserted, are Jacobite likewise. Thus we may safely conclude that it is a Ms. in every sense Jacobite.

## IV.—*Its History.*

Between the date, which I now seek to determine, of Gabriel, its first owner, and the date (some thirty or forty years ago), when it was purchased by the late Earl of Crawford, the only fact in its history known to us, is the above-mentioned sale of it in 1534. The seller, however, "Ṣaliba the Deacon" is an unknown person, and the purchaser, "Simeon Taibu [*or* Taibutho] of Hatacha," cannot be identified with certainty. He is styled "Patriarch," and if we may presume him to have been the head of the Jacobite Church, he was probably the prelate known officially as Ignatius XVI, otherwise 'Abdallah of Ḥesna d'Atta.[a] If so, the Ms. was presumably kept by him at Deir-Zaferan (the convent of Mar Ananias) near Marde,—then, as now, the seat of the Patriarchs. But seeing that, at the date specified, the Nestorian Church of the East had at its head a Simeon as "Catholicos," for which title "Patriarch" was commonly used as equivalent,—and had a footing in the chief Jacobite centres, even in Marde,—it may be that by this sale the Ms. passed into Nestorian hands.[b] How, or when, or by whom, it was brought to England, or from whom it was purchased for the Library where it now is stored among so many treasures of Oriental learning, is unknown.

## V.—*Its Age.*

In the Colophon, it will be observed that, though the names of places and persons are fully recorded, no date is given[c]; nor among the persons named is there one whose date is known. The age of the

[a] See *Transactions, R.I.A.*, vol. xxx, pp. 359–360.

[b] *Ib.*, p. 360, note †.

[c] The date may have been noted on the lost penultimate leaf of the Ms.

Ms. must therefore be inferred from such indications as are yielded by its handwriting and its contents. On the back of the modern English binding, the volume is lettered "Circ. A.D. 1000"; but on what grounds, or by what authority, this date was suggested, does not appear.

*a. Arguments for and against an early date.*—The experts in palæography to whom it has been submitted have given very various judgments on its age—some dating it as late as the twelfth century, some as early as the ninth, or even the eighth. A perfect idea of the handwriting and present aspect of the Ms. may be obtained from the Plate, which reproduces with absolute fidelity two columns of it as specimens. It will be seen that its estrangelo is not of the purest or earliest type. The *dolath* and *rish* are curved, not rectangular; the *he*, *vau*, and *mim* are closed, not open; the *semcath* is joined with the following letter. In all these respects, and in the occasional insertion (*prima manu*) of Greek vowels (see facsimile, p. cv), it deviates from the usage of Mss. prior to the seventh century. But the rounded *dolath* and *rish* have been relied on by some as tokens of a date not later than A.D. 1000, inasmuch as a reversion to the square archaic forms took place about that time, due (as is supposed) to the revival of estrangelo by John, Bishop of Kartamin in Tur'abdin (consecrated A.D. 988).

I am of opinion, however, that these tokens are unreliable. For—

(1). The revival of the square forms did not supersede the contemporaneous use of the curved forms, as is proved by Mss. which exhibit both. For example, in the Syro-Hexaplar estrangelo Ms. of Genesis, Brit. Mus., Add. 14442, ascribed to the seventh century, the text exhibits the square forms of these letters, but the curved forms prevail in the notes, which are unquestionably contemporaneous with the text.[a] Again, the Ms. Add. 12139 (Brit. Mus.), dated A. Gr. 1311 (= A.D. 1000), is written in its earlier part in the modified estrangelo of our Ms., and resembles it in the rounded forms in question and in other minor details,—but suddenly, in the middle of a page, changes to the square forms and adheres to them

[a] These notes are written, according to Ceriani, "charactere medio inter *estrangehelum* et *maroniticum*".—*Monumenta S. et P.*, tom. II, fasc. ii, p. xviii. The same is true of the notes in other like Mss.; *e.g.*, sometimes of those in the Ambrosian Syro-Hexaplar (eighth century).

for the rest; though the colophon testifies, and the uniformity of the handwriting in all else confirms, that one scribe wrote the whole. All these Mss. are Jacobite.

(2). The extent and permanence of the revival effected by John of Kartamin has been over-estimated. The statement of Barhebræus,[a] who is our authority in the matter, merely conveys that John restored and carried to perfection the use of the estrangelo among his own monks, so as to enrich his monastery with many volumes, and (no doubt) to organize for Tur'abdin an active and influential school of caligraphy. If his scribes preferred the square forms, the fashion did not last very long, even in his own monastery. In the Bibliothèque Nationale there is a Ms. (Zotenberg, No. 41), written by a monk of Kartamin, A.D. 1194, in which the estrangelo closely resembles that of our Ms., not only in general character, but in every characteristic peculiarity, including the curved *dolath* and *rish*, which have been relied on as arguments for an eighth- or ninth-century date.

*b. Reasons for assigning Ms. to close of twelfth century.*—After a careful comparison of a large number of Mss., especially those of the "Rich" collection in the British Museum, and of the Bibliothèque Nationale, Paris, and a full consideration of the evidence yielded by the Crawford Ms. itself, I have come to the conclusion that it belongs to the latter years of the twelfth century. This is the period to which, after inspection of some photographs taken from it, it was assigned by the person who was best qualified to speak with authority in such a matter—the late Dr. William Wright, of Cambridge. Another expert palæographer, Dr. Karl Hörning, late of the British Museum, to whom I showed the Ms. without informing him of Dr. Wright's judgment, at once pronounced the same opinion.

I will briefly state the grounds on which this judgment rests—

*Evidence of handwriting.*—The handwriting of the Ms., which as I have shown has been assigned to an earlier date only on grounds which are untrustworthy, bears a real and close resemblance to the estrangelo Mss. written about the year 1200—closer than to those of any previous or

[a] *Chron. Eccles.*, I, 76, col. 417 (ed. Abbeloos and Lamy).

following age. Dr. Wright and Dr. Hörning, independently, fixed on one Ms. of the Nitrian collection as especially like it in general character,—Add. 12174 (Brit. Mus.), a volume of *Lives of Saints*, written A.D. 1196 in the great Jacobite monastery of Melitene, a little north of Tur'abdin.

Farther research, especially among the "Rich" Mss. and those of the Bibliothèque Nationale,[a] disclosed to me the fact that nearly all the extant Biblical Mss. written (as this was) in or near Tur'abdin, present, more completely than those of any other origin, the peculiarities of handwriting and usage which characterize our Ms.,—the agreement in this respect being twofold, for it is observable in the cursive character in which (as in our Ms.) the colophon is usually written, as well as in the estrangelo of the body of the book. Moreover, all these Tur'abdinese Mss. of which the dates are known or probably assignable, prove to have been written within the period specified: whence it may reasonably be inferred that, as regards the production of such Mss., the activity of the Tur'abdinese monks began after the middle of the twelfth century, and did not continue far into the thirteenth.

I am thus enabled to affirm two propositions:—

(i). That the Biblical Mss. which are most clearly distinguished by the marks which are characteristic of the Crawford Ms., are Mss. written within the region, and the period, above indicated,—*viz.*, in Tur'abdin, in the latter part of the twelfth century.

(ii). Conversely, that a Biblical Ms. marked by such characteristics is presumably a Ms. of that region and that age.

*Mention of Tur'abdin in the Colophon.*—The above results (though the research which led to them was suggested by the local and ecclesiastical relation between Tur'abdin whence our Ms. comes, and Melitene, the home of Add. 12174) might have been arrived at even if the colophon which specifies the birthplace of our Ms. had perished or had never been written. On the mere evidence of the handwriting, with its accompanying peculiarities, I should have claimed it as belonging to Tur'abdin or some adjacent Jacobite centre. But when we call to mind the fact stated in the colophon—that the Ms. was written in a principal Tur'abdinese monastery,

[a] The detailed particulars as to these Mss. are given at length in my *Memoir* (in *Transactions, R.I.A.*, vol. xxx, pp. 364 *sqq.*).

by a Tur'abdinese monk, for another monk also Tur'abdinese;—it follows unquestionably that the twofold heads of evidence, of its characteristics in point of handwriting, and of its Tur'abdinese origin, give twofold force to the presumption raised above, that it belongs to the years just before, or the years just after, A.D. 1200.

The inferences which the colophon yields extend beyond the indication of the place of origin of the Ms. There are, farther, inferences from—

*Structure and wording of Colophon;* in which respects it closely resembles like notes appended to the other Tur'abdinese Mss. above referred to. Some of these come so near to it in their wording that much help is to be had from them in the difficult task of deciphering the nearly obliterated final page of our Ms.; whereas its fashion and diction differ widely from those of Mss. of earlier or later date, or of other regions. Here then we have the internal evidence of the scribe's language and matter, concurring with the external evidence of his handwriting, in determining the age to which he belongs.

*Political situation implied in Colophon;* in the mention of "the ܫܘܠܛܢܐ (= *dominion*, or *principality*) of Ḥesna Kipha." It appears from the *Annals* of Abu'lfeda[a] (and is confirmed by the *Chronicon Ecclesiasticum* of Barhebræus) that Ḥesn-Kipha, a strong fortress on the Tigris,[b] became for the first time the capital of a ܫܘܠܛܢܐ (*i.e.*, of the dominion of a quasi-independent sovereign prince, ܫܠܝܛܐ) in the twelfth century, under the Turcoman chief Sokman, son of Ortok (A.D. 1101); by whose line, the Ortokids, it was ruled till 1221–2. Here then the evidence points, as before, to the twelfth century. Another authority supplies facts which serve to determine the date to the latter and not the former part of that century, and at the same time to account for the lack of Tur'abdinese Mss. of earlier date. From the Life of John, Bishop of Marde, based on his own autobiographic memoranda,[c] we learn that when he was consecrated, A.D. 1125, he found that, in his diocese and the adjoining region of Tur'abdin, the monasteries were and had been for two hundred years deserted or even in ruins. This statement is no doubt exaggerated,[d]

[a] *Annals*, tom. III, p. 336; IV, pp. 192, 392 (Adler's edition, Copenhagen, 1790).

[b] *Transactions, R.I.A.*, vol. XXX, p. 358.

[c] Ap. Assemani, *B.O.*, tom. II, pp. 216, 220–223, 228.

[d] The facts above stated as to Kartamin show that, there at least, there was a flourishing monastery little more than a century before John of Marde.

as to the duration or the extent (or both) of the desolation described; but we may safely accept it as evidence that a long period of violence and disorder had preceded the rise of the Ortokid dynasty,—as the authorities above referred to amply attest. And the restoration of monasticism which this John is stated to have effected, in the rebuilding of monasteries and the refurnishing of them with books, which appears to have been the employment of his forty years' episcopate, implies that he lived under a settled government and enjoyed from it some measure of protection. Indeed the narrative of Barhebræus records instances in which, towards the end of the century, the intervention of the Ortokid prince (though a Mohammedan) in the affairs of the Jacobite Church was sought and obtained.[a] Thus the monks of Tur'abdin and the adjoining region (for Amid was added to the Ortokid princes in 1183,[b] and Marde was ruled by another branch of the same house[c]) were free to follow the impulse towards sacred letters which seems to have been originally given by John of Marde, and which was carried on and enhanced by two more noted persons who came after him,—Barsalibi, who died Metropolitan of Amid, A.D. 1171, and Michael (the Great) his friend and supporter, who died Patriarch, A.D. 1199. Thus the historical indications implied in the word ܪܝܫܒܐ—of a monastic life in Tur'abdin pursuing its employments in something of security under the rule of a sovereign Prince—lead us, as the palæographical indications have already led us, to assign the Ms. to the latter rather than the earlier years of the twelfth century.

*Personal statements of Colophon as to the scribe, and his uncles.*—Stephen the scribe tells us that he was instructed in writing by his uncles, monks like himself. He is therefore not of the first, but of the second or a later generation, of the caligraphers of the Tur'abdinese school. That school can hardly have been in operation before the middle of the century: and he therefore (especially as three of the five uncles named are described as "deceased") probably belongs to a time not earlier than its last quarter.

Farther: there is something to be said of the names of certain of these uncles; his "paternal uncles, monks: Mas'ud deceased and John and Simeon." To these men, Stephen tells us, and to two "maternal uncles, monks and priests, deceased," he owed his training "in the matter of

[a] *Chron. Eccles.*, I, 91, col. 607, 611, 613.

[b] Abu'lfeda, *Annals*, tom. IV, 54.

[c] *Ib.*, tom. III, 350.

doctrine and of writing and soforth." He wrote, therefore, at a time when two of these five persons were still living—the brothers John and Simeon, both monks and (as is implied) scribes. Now in a Paris Ms. above referred to, No. 41 Zotenberg (Biblioth. Nat.)—a copy of the Gospels bearing in its handwriting and all its characteristics the closest possible affinity to our Ms.—there is mention of two brothers, John and Simeon, monks, born at Mido, in Tur'abdin, and trained at Kartamin: one of whom, Simeon, wrote the Ms., and died in November 1194, as is recorded in a note appended by John. If these brothers are the John and Simeon, "paternal uncles" of the scribe of our Ms., it follows that the Ms., having been written in Simeon's lifetime, cannot be later, but probably is not many years earlier, than 1194. The names are too common to permit us to regard the suggested identification as certain: but considering that the geographical area our inquiry deals with is a limited one,[a] and the class of skilled Tur'abdinese caligraphers more limited still,[b] it seems fairly probable that the monk Simeon, who died in 1194, after writing the Paris Ms. No. 41, and who had a brother John also a scribe, was the Simeon who, with his brother John, instructed Stephen in caligraphy, and lived to see him produce the Ms. whose date we are investigating.

Unless, therefore, we are prepared to go back to a date earlier than that of John of Kartamin—earlier than the period of ecclesiastical chaos that prevailed (as we are assured) for two centuries before the time of John of Marde—to go back, that is, to the opening years of the tenth century,—to an age when the type of estrangelo was not nearly so close to that of our Ms. as is the estrangelo of the late twelfth-century group,—an age in which we have no evidence that Tur'abdin possessed any caligraphers,—it seems that there is no date to which any Tur'abdinese Ms. can, with any plausibility, be assigned earlier than the middle of the twelfth century. And in the case of the Crawford Ms., the particulars stated in the

[a] The greatest length of Tur'abdin is about one hundred miles. Marde adjoins its border, and Amid (Diarbekr) is less than one hundred miles from Ṣalach. For the topography of these regions, see Badger's *Nestorians* (1860), vol. i; Taylor's *Travels in Kurdistan*, in *Journal of Royal Geographical Society*, vol. xxxv (1865); Prym and Socin's *Der neu-aramäische Dialect des Tûr-Abdin* (1881), tom. i (*Einleitung*); Sachau's *Reise in Syrien u. Mesopotamien* (1883), also his review of the work of Prym and Socin, in *Zeitschrift der Morgenl. Gesellschaft*, Bd. xxxv, pp. 237 *sqq.*

[b] See *Transactions, R. I. A.*, vol. xxx, pp. 370, 371.

colophon tend to place it in the fourth rather than in the third quarter of the century.

(6.) *Contents and arrangement of the Ms.*—An argument, moreover, which seems to preclude the assignment of an earlier date to the Ms., independently of paleographic considerations and of the evidence of the colophon, is to be drawn from the contents of the Ms. and their arrangement. As has been stated, it not only includes the four non-Peshitto Epistles, but reckons them among the Catholic Epistles, on a par with the three of the Peshitto, placing them in their usual Greek order, so that 2 Peter comes next after 1 Peter and before 1 John. Now, of the few other Syriac Biblical Mss. which exhibit these Epistles in combination with the Peshitto (less than a dozen in all), none is older than the eleventh century; only one (Add. 14473, Brit. Mus.) can be confidently counted older than the twelfth, and in that one they are a mere appendix added by a hand possibly of eleventh century to a much older copy of the Peshitto Acts and Three Catholic Epistles; in the remaining two (Cambridge Univ. Libr., Oo. i., 2; and Paris, Biblioth. Nat., Zot. 29) they stand all four together, after the three of the Peshitto. And a like arrangement is found in Mss. even as late as the fifteenth century—as in the Amsterdam Acts and Epistles (No. 184) in which the Four are separated from the Three by the interposition of the Pauline.[a] The earliest *dated* Syriac Biblical Ms. which places the Seven in their Greek order is a New Testament dated 1471 (now preserved at Utica, U.S.A.),[b] but the British Museum copy of the Acts and Epistles (Rich. 7162), which follows the same order, is perhaps earlier.[c] Thus it appears that our Ms., even if we date it, as I venture to do, about 1200, presents much the earliest Syriac example of this arrangement. It is improbable in the highest

[a] This Ms. (see *Transactions, R.I.A.*, vol. xxvii, p. 313), now containing only the Acts and Epistles, appears to have been once a complete New Testament, of which the first 173 leaves are missing. I have elsewhere (*ib.*, vol. xxx, p. 378) shown it to be probable that in the lost leaves the Apocalypse followed the Gospels, as in the Crawford Ms. It may be confidently conjectured farther that, should those leaves be recovered, they would be found (after the analogy of the Crawford Ms.) to exhibit the Apocalypse in the version S, as the extant leaves exhibit the Four Epistles in the "Pococke" version.

[b] Published in phototyped facsimile by Professor I. H. Hall: Baltimore, 1886.

[c] Rosen and Forshall (*Catal.*, p. 25) assign it to fourteenth century: Wright corrects this to fifteenth (*Catal.*, p. 1203).

degree that a Ms. exhibiting the New Testament Books in such an order should belong to an earlier age. The Seven Epistles are indeed found arranged as of equal authenticity, in a peculiar order (1, 2, 3 John; 1, 2 Peter, James, Jude), in one Syriac Ms. dated as early as A.D. 823 (Add. 14623, Brit. Mus.). But this Ms. is not a Biblical one like the rest, but a mere volume of miscellanies; and does not therefore form a precedent for the order observed in our Ms., which is a complete New Testament, arranged for ecclesiastical use. It is, in fact, surprising that a Ms. of such contents and so arranged, rubricated for Church reading, and with one or two Lessons appointed from non-Peshitto Books, should belong to an age so early as even the end of the twelfth century; for the order in which the Epistles stand would incline us to place it rather in the fourteenth, were it not that the character of the handwriting forbids so late a date.

On the whole, we may with some confidence conclude that the Ms. was written in the latter half, probably in the last quarter, of the twelfth century; yet (we may perhaps add) not later than A.D. 1194.

# APPENDIX TO DISSERTATION.

## PRELIMINARY MEMORANDUM TO APPENDIX.

In constructing the following Lists, and the footnotes to the Greek text, I have taken the evidence of the cursives chiefly from the *Apparatus Criticus* of Tischendorf's Greek Testament (eighth edition), with the corrections made by Dr. C. R. Gregory, *Prolegomena*, pp. 1298 *sqq.*; but have also used the editions of Griesbach, Lachmann, Scholz, and Tregelles, as well as the collections of the late Dr. Scrivener (*Codex Augiensis*, pp. 530 *sqq.*; *Adversaria Critica Sacra*, pp. 143 *sqq.*), and of the late Rev. W. H. Simcox (*Journal of Philology*, vol. XXII, pp. 285 *sqq.*). From the last, I derive the readings of mss. 68 and 152, including the very remarkable one of ii. 13, in which 152 is the sole supporter of S. In case of the alleged variant, γέγονε for γέγονα, xxi. 6, I have judged it necessary to ascertain the readings of mss. 10, 17, 41, 94, 95, with the results that 10 and 17 prove to have been wrongly alleged for the variant; 95 *deficit*; and 41 and 94 remain as its only authorities.[a]

For the evidence of the uncials, I have throughout collated the facsimile texts:—Of ℵ, Tischendorf's great edition, St. Petersburg, 1862; of A, the photographic reproduction, London, 1879; of C, Tischendorf's edition, Leipsic, 1843; of P, his edition in vol. VI of *Monumenta Sacra*, Leipsic, 1869; of Q, his edition in the *Monumenta Sacra*, Leipsic, 1846, with his revised text of same, *Appendix N. T. Vat.*, Leipsic, 1869.

For the Latin texts I have used the following editions:—Of "Gigas", Belsheim's (Christiania, 1891)[b]; of "Fleury's Palimpsest", Berger's (Paris, 1889); of Primasius, Haussleiter's (Erlangen, 1891); of

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[a] For these results, I have to express my thanks, as regards ms. 10, to Mr. F. J. H. Jenkinson, M.A., Librarian, Cambridge University; ms. 17, to Monsieur Omont of the Bibliothèque Nationale; ms. 41, to Professor Ignazio Guidi of the Royal University of Rome; and mss. 94, 95, to Mr. F. G. Kenyon, of the British Museum Library.

[b] I am indebted to the Right Rev. John Wordsworth, Lord Bishop of Salisbury, for the use of a copy of this edition, carefully corrected from the Stockholm Ms.

the Vulgate, Tischendorf's *N. T. Amiatinum* (Leipsic, 1850) for the Amiatine, and a Paris edition (1877) for the Clementine. The few readings cited from Cod. Armachanus, I have derived from the Ms. in the Library of Trinity College, Dublin.

For the Syriac (Σ) I have used De Dieu's edition (Leyden, 1627) of Σ *l*; but have verified its readings by reference to the Leyden Ms. (Cod. Scalig., 18 (Syr.)), and to a collation of it for which I am indebted to the Rev. H. Jackson Lawlor: I have also used the texts given in the Paris and London Polyglots of Σ*p*. For Σ*d* and Σ*n* I have used the actual Mss., B. 5.16 of Trin. Coll., Dublin, and Add. 17127 of Brit. Mus., p. 36.

## ABBREVIATIONS, &c.

In the following lists, and in the footnotes to the Greek Text,

| | |
|---|---|
| *pr* | stands for the text embodied in the *Commentary* of Primasius, |
| *g* | for that of the Ms. "*Gigas*" (Stockholm), |
| *h* | for that of the Fleury Palimpsest (Paris), |
| *vt* | for the consent of *pr*, *g*, *h* (or of *pr* and *g* where *h deficit*), |
| *am* | for the text of Cod. Amiatinus, |
| *cl* | for the Clementine, as printed, |
| *vg* | for the consent of *am*, *cl*, |
| *arm* | for the text of Cod. Armachanus, |
| lat. | for the consent of *vt* and *vg*. |

The MSS. are ℵ A C P Q, as in Tregelles, and in Weiss (see pp. xxxix, xl, *supr.*).

The mss. are numbered as by Tischendorf and Gregory; "mss." stands for the consent of these.

By "nearly all", "most", "many", "some", "few", are to be understood "nearly all mss.", "most mss.", "many mss.", "some mss.", "few mss.".

Σ, Σ *d*, Σ *l*, Σ *n*, Σ *p* stand for the commonly known Syriac version, and the various texts of it, for which see p. 36, Part II. Σ *l** signifies that the reading of Σ *l* is marked in the Ms. with * (see above, p. lxxxiii).

I.—The following is a collection of readings of S, which are attested by one or more, but not all, of the MSS.; showing in each case, how the Greek, Latin, and Syriac, evidence is divided.

| Readings of S. | Counter Readings. |
|---|---|
| i. 3, τοὺς λόγους, A C P, nearly all mss., lat., Σ: | ℵ Q, few mss., sing. |
| 4, ὃ ὅν, ℵ A C P, 1, 7, 28, 38, 49, 79, 91, 96, 99, &c., *g*, *h*, *vg*, Σ: | Q, 36, 87, 95, 97, *pref.* Θεοῦ. |
| 4, *om.* ἐστιν, ℵ A C Q, many, Σ: | P, many, lat., *ins.* |
| 5, λύ[ων, *or* -σας], ℵ A C, 1, 7, 28, 36, 38, 79, *h*, *pr*, Σ: | P Q, most, *g*, *vg*, λού[σαντι]. |
| 5, *ins.* ἡμῶν, ℵ C P Q, most, *g*, *h*, *vg*, Σ: | A, 1, 12, 16, *pr*, *om.* |
| 6, ἐποίησεν, ℵ A C P, most, (lat. ?), Σ: | Q, 7, 36, &c., ποιήσαντι. |
| 6, ἡμᾶς, ℵ P Q, most, *g*, *pr*, *cl*, Σ; (*or* ἡμῖν, A, 38, few): | C, *h*, *am*, ἡμῶν. |
| 6, τὸν αἰῶνα, ℵ: | A C P Q, mss., lat., Σ, pl. |
| 6, *ins.* τῶν αἰώνων, ℵ C Q, most, *g*, *h*, *vg*, Σ: | A P, 28, 79, 97, few, *om.*; (*pr* ?). |
| 7, ὄψονται, ℵ, 1, 12, 152, Σ: | A C P Q, most, lat., sing. |
| 8, *om.* ἀρχὴ καὶ τέλος, A C P Q, most, *h*, *pr*, Σ: | ℵ, 1, 28, 35, 36, 79, 87, many, *g*, *vg*, *ins.* |
| 9, ἐν Ἰησοῦ, ℵ C P, 38, *g*, *am*: | Q, most, *h*, *pr*, *cl*, Σ, *add.* (A, 25, *substit.*) Χριστῷ. |
| 9, καὶ διά, ℵ P Q, most, *h*, Σ: | A C, many, *g*, *pr*, *vg*, *om.* διά. |
| 9, *add* Χριστοῦ, Q, most, *pr*, Σ: | ℵ A C P, 28, 36, 79, few, *g*, *h*, *vg*, *om.* |
| 11, *om.* ἐγώ εἰμι . . . . . ἔσχατος, καί, ℵ A C Q, most, lat., Σ: | P, 1, 7, 36, 38, &c., *ins* |
| 11, Σμύρναν, ℵ, *am*: | A C P Q, mss., *vt*, *cl*, Σ, Σμίρναν. |
| 12, *om.* ἐκεῖ, ℵ A C P, many, lat., Σ: | Q, most, *ins.* |
| 12, ἐλάλησε, P, 1, 7, &c., many, Σ: | ℵ C Q, most, lat., impf.; (A, pres.). |
| 13, *om.* ἑπτά, A C P, 1, 28, 38, 152, few, *h*, *pr*, *am*, Σ: | ℵ Q, most, *g*, *cl*, *ins.* |
| 14, λευκαί, ℵ A C P, most, *g*, *vg*, Σ: | Q, many, λευκαὶ καί, (*h*, *pr*, *om.* λ.). |
| 15, πεπυρωμένῳ, ℵ, few, lat., Σ; (A C, -ης): | P Q, most, -οι. |
| 18, ἀμήν. Q, most, Σ: | ℵ A Q P, 36, 38, lat., *om.* |
| 19, *om.* δεῖ, A P Q, mss., lat., Σ: | ℵ C *ins.* |
| 20, ἐπὶ τῆς δ., ℵ C P Q, mss., Σ: | A, lat., ἐν τῇ δ. |
| 20, ἃς εἶδες, P, 1, 79, few: | ℵ A C Q, most, lat, Σ, *om.* |
| ii. 1, τῷ ἐν, A C: | ℵ P Q, mss., Σ, τῆς ἐν, (lat. ?). |
| 2, κόπον σου, ℵ Q, many: | A C P, many. lat., Σ, *om.* σου. |
| 2, καὶ ὅτι, ℵ C P Q, mss., lat., Σ: | A *om* καί. |
| 2, εἶναι, Q, most, *vt*, *cl*, Σ*: | ℵ A C P, few, *am*, *om.* |
| 3, ὑπομονὴν ἔχεις before ἐβάστ., ℵ A C Q, most. lat., Σ: | P, 7, 28, 38, 79, few, after. |
| 5, ἐκπέπτωκας, P, 1, 7, 28, 79, some, *g*, *vg*: | ℵ A C Q, most, *pr*, Σ, πέπτωκας. |
| 5, *om.* ταχύ, ℵ A C P, *g*, *vg*: | Q, mss., *pr*, Σ, *ins.* |
| 7, *om.* ἑπτά, ℵ P Q, mss., lat., Σ: | A C *ins.* |
| 7, *om.* αὐτῷ, ℵ. 91, 96, few, *g*, *cl*: | A C P Q, most, *pr*, *am*, Σ, *ins.* |
| 7, *om.* μέσῳ, ℵ A C Q, most, *pr*, *vg*, Σ: | P, 1, 28, 35, 36, 79, 91, 96, many, *g*, *ins.* |

| Readings of S—*continued.* | Counter Readings. |
|---|---|
| ii. 7, *om.* μου, ℵ A C P, 1, 28, 36, 79, &c. : | Q, most, lat., Σ, *ins.* |
| 8, τῆς, ℵ C P Q, mss., (lat.?), Σ : | A, τῷ |
| 8, Ζμύρν., A, *am* : | ℵ C P Q, mss., *vt*, *el*, Σ, Σμύρν. |
| 9, *om.* τὰ ἔργα σου καί, A C P, few, lat. : | ℵ Q, most, Σ, *ins.* |
| 9, βλασφημίαν τήν, ℵ, Σ : | A C P Q, mss., *om.* τήν, (lat. ?). |
| 9, ἐκ, ℵ A C Q, most, lat., Σ : | P, 1, 28, 36, 79, 91, 96, few, *om.* |
| 10, μηδέν, ℵ P, most, lat., Σ : | A C Q, 38, few, μή. |
| 10, *om.* δή, ℵ A C P, many, lat. : | Q, many, Σ, *ins.* |
| 10, ὁ διάβολος before ἐξ ὑμῶν, A C P Q, most, *pr*, *vg*, Σ : | ℵ, many, *g*, after. |
| 10, ἕξετε, ℵ Q, most, *vg*, Σ : | A P, 46, *pr* (*g om.*), ἔχητε ; (C, ἔχετε). |
| 10, ἡμέρας, Q, many, *g*, *vg*, Σ : | ℵ A C P, 1, 7, 28, 87, 91, &c., *pr*, ἡμερῶν. |
| 13, *om.* τὰ ἔργα σου καί, ℵ A C P, 38, lat. : | Q, nearly all, Σ*, *ins.* |
| 13, καὶ ἐν, A C, 91, *vg* : | ℵ P Q, nearly all, *vt*, Σ, *om.* |
| 13, *om.* [ἐν] αἷς, A C, *pr*, *vg* : | P Q (ℵ, ἐν ταῖς), mss., *g*, Σ, *ins.* |
| 13, ἀντειπας, A, 97 and some, Σ : | ℵ C P Q, most, lat., ἀντιπας. |
| 13, πιστός, ℵ P Q, most, lat. : | A C, 14, 92, Σ, *add.* μου. |
| 14, ὅτι, ℵ A P Q, mss., *g*, *el* : | C, *pr*, *am*, Σ, *om.* |
| 14, ἐδίδαξε, Q, most, Σ : | ℵ A C P, 1, 28, 79, few, lat., ἐδίδασκε. |
| 14, φαγεῖν, ℵ A C P, 1, 28, 36, 38, 79, 91, &c., lat. : | Q, many, Σ, *pref.* καί. |
| 15, *om* ὁ μισῶ, ℵ A C Q, nearly all, lat., Σ : | P, few, *ins.* |
| 16, οὖν, A C Q, most : | ℵ P, many, lat., Σ*, *om.* |
| 17, νικῶντι, ℵ, 92, *g*, *el* : | A C P Q, all else, *pr*, *am*, Σ, *add.* αὐτῷ. |
| 17, *om.* φαγεῖν, ℵ A C Q, most, *pr*, *vg* : | P, 1, 7, 14, 28, 79, 91, &c., *g*, Σ, *ins.* |
| 17, ἐκ, ℵ, 36, 91, *pr*, Σ; (P, 1, 7, 28, 79, 96, &c., ἀπό) : | A C Q, most, *om.* (Q with accus.). |
| 18, τῷ ἐν. A, *pr*, Σ : | ℵ P Q, mss., *g*, *vg*, τῆς ἐν ; (C *om.*). |
| 18, ὀφθαλμ., A, 36, 38, lat. : | ℵ C P Q, mss., Σ, *add.* αὐτοῦ. |
| 19, ὑπομονήν σου, A C P Q, nearly all, *vg*, Σ : | ℵ, 49, *vt*, *om.* σου. |
| 20, πολύ, ℵ, 36, few, *g*, (πολλά, few, *pr* ; ὀλίγα, 1, *el*) : | A C P Q, nearly all, *am*, Σ, *om.* |
| 20, γυναῖκά σου, A Q, most, *pr*, Σ : | ℵ C P, 1, 7, 36, 38, 95, &c., *g*, *vg*, *om.* σου. |
| 20, ἑαυτήν, A C P, most : | ℵ Q, 7, 69, few, Σ, αὐτήν ; (lat. ?). |
| 20, προφῆτιν, ℵ A C, most, *g*, Σ : | P Q, 7, 36, 87, 96, *pr*, *vg*, προφήτην. |
| 20, εἶναι, ℵ : | A C P Q, mss., lat., Σ, *om.* |
| 21, θέλει, ℵ C P Q, mss., *g*, *vg*, Σ : | A, *pr*, ἠθέλησε. |
| 22, βάλλω, A C, most, *pr*, *am*, Σ : | P Q (ℵ, καλῶ), 38, few, *g*, *el*, βαλῶ. |
| 22, αὐτῶν, A, 1, 36, 79, &c., *pr*, *am*, *el* : | ℵ C P Q, most, *g*, some *vg*, Σ, αὐτῆς. |
| 23, ὑμῶν, A C P, nearly all, *vt*, *am*, Σ : | Q, 38, *el*, αὐτοῦ ; (ℵ *om.*). |
| 24, βαθέα, A C Q, most, Σ : | ℵ P. 1, 28, 36, 79, &c., lat., βάθη. |
| 24, βαλῶ, ℵ Q, 1, 14, 91, 92, few, *pr*, *vg* : | A C P, most, *g*, Σ, βάλλω. |
| 25, ἂν ἥξω, ℵ A C P, most, lat., Σ : | Q, 14, 93, 94, 95, 97, 98, few, Σ*d* (*mg*), ἀνοίξω. |
| 27, συντρίβεται[ϵ], ℵ A C, 1, 7, 38, few, *g* : | P Q, most, *pr*, *vg*, Σ, συντριβήσεται. |
| iii. 2, ἑ[ἡ]μελλες, Q, many : | ℵ A C P, many, lat., Σ, ἔμελλον. |
| 2, ἀποθανεῖν, ℵ A C P, many, lat., Σ : | Q, many, ἀποβάλλειν. |

| Readings of S—*continued.* | Counter Readings. |
|---|---|
| iii. 3, *μνημόνευε*, ℵ, 14, *vt*: | A C P Q, nearly all, *vg*, Σ, *add οὖν*. |
| 3, *καὶ τήρει*, ℵ A C P, 1, 7, 38, 87, 91, 96, &c., lat., Σ: | Q, many, *om.* |
| 3, *γρηγορήσῃς*, A C P Q, mss., *g*, *vg*, Σ: | ℵ, *pr*, *μετανοήσῃς*. |
| 3, *ἐπὶ σὲ ὡς*, ℵ Q, many, *vt*, *am*, *cl*, Σ: | A C P, 1, 12, 28, *pr*, some *vg*, *om. ἐπὶ σέ*. |
| 5, *οὕτως*, ℵ A C, many, lat., Σ: | P Q, many, *οὗτος*. |
| 5, *περιβάλλεται*, C, Σ: | ℵ A P Q, mss., lat., fut. |
| 7, *ἅγιος* before *ἀληθινός*, C P Q, mss., lat., Σ: | ℵ A, after. |
| 7, *om. αὐτήν*, ℵ A C P, many, lat., Σ: | Q, many, *ins.* |
| 7, *om. εἰ μὴ ὁ ἀνοίγων*, ℵ A C P, many, lat., Σ: | Q, many, *ins.* |
| 7, *ἀνοίγει*, A C P, 1, 36, few, lat., Σ: | ℵ Q, most, fut. |
| 8, *αὐτήν*, A C P Q, nearly all, Σ: | ℵ, 49, lat., *om.* |
| 9, *γνῶσιν* [*γιώσονται*], A C P Q, nearly all, *g*, *vg*, Σ: | ℵ, 14, *pr*, *γνώσῃ*. |
| 9, *ἐγώ*, ℵ A C P, many, *g*, *vg*, Σ: | Q, many, *pr*, *om.* |
| 12, *ὄνομά μου*, ℵ A C P, many, *vt*, *am*, *cl*, Σ: | Q, many, some *vg*, *om. μου*. |
| 14, *καὶ ἡ*, ℵ: | A C P Q, mss., lat., Σ, *om.* |
| 16, *ψυχρὸς οὔτε ζεστός*, A P, few, *vg*, (*vt om.*): | ℵ C Q, most, Σ, *ζ. οὔτε ψ.* |
| 17, *ὅτι πλούσιος*, A C, 1, 28, 35, 38, 79, 87, 95, &c., *g*, *vg*, (*pr om.*): | ℵ P Q, many, Σ, *om. ὅτι*. |
| 18, *παρ' ἐμοῦ* before *χρυσίον*, ℵ A C P, many, *g*, *vg*, (*pr om.*), Σ: | Q, many, after. |
| 18, *αἰσχύνη*, ℵ A C Q, nearly all, lat., Σ: | P, 7, 36, *ἀσχημοσύνη*. |
| 18, *ἔγχρισαι*, ℵ A C (P, *ἐγχρῖσον*), 7, 28, 36, few, (lat. ?), (Σ ?): | Q, most, *ἵνα ἐγχρίσῃ* [*-ει*]. |
| 20,[a] *καὶ εἰσελεύσομαι*, ℵ Q, many, *pr*: | A P, 1, 7, 28, 36, 38, 79, &c., *g*, *vg*, Σ, *om. καί*. |
| iv. 1, *ἡ φωνή*, A P Q, mss., *g*, *vg*, Σ: | ℵ, *pr*, *pref. ἰδού*. |
| 2, *καὶ εὐθέως*, P, 1, 7, &c, *cl*: | ℵ A Q, most, *vt*, *am*, Σ, *om. καί*. |
| 3, *ἶρις*, P Q, nearly all, lat., Σ: | ℵ A, 28, 79, *ἱερεῖς*. |
| 4, *καὶ κυκλόθεν*, A P (ℵ *om.*), many, lat.: | Q, many, Σ, *om. καί*. |
| 5, *ἐνώπιον τοῦ θρόνου αὐτοῦ*, Q, most, Σ: | ℵ A P, 1, 36, 38, few, lat., *om. αὐτοῦ*. |
| 5, *αἵ*, Q, most, *g*, *am*: | A P (ℵ *om.*), 1, 36, 94, *pr*, *cl*, Σ, *ἅ*. |
| 7, *ὡς ἀνθρώπου*, A, 11, 13, 36, *pr*, *vg*, (*g* deviates): | P, many, Σ, *ὡς ἄνθρωπος*; (ℵ, *ὡς ὅμοιον ἀνθρώπῳ*); Q, most, *ἀνθρώπου*. |
| 8, *ἓν ἕκαστον*, ℵ, 38, Σ, (lat. ?): | A P Q, most, *ἓν καθ' ἕν*. |
| 8, *αὐτῶν*, ℵ A P, many, *g*, *vg*, Σ: | Q, many, *pr*, *om.* |
| 8, *ἅγιος ter*, A P, most, lat., Σ: | Q, many, *nonies*; (ℵ, *octies*). |
| 9, *ἀμήν*, ℵ, 32, 95: | A P Q, nearly all, lat., Σ, *om.* |
| 10, *ἀμήν*, ℵ, 32: | A P Q, nearly all, lat., Σ, *om.* |
| 10, *βαλοῦσι*, A P, many, *g*, (*pr* ?), (*vg* ?), Σ: | ℵ Q, many, pres. |
| 11, *ὁ κύριος καί*, ℵ A Q, most, *am*, Σ: | P, some, *vt*, *cl*, *κύριε*. |
| 11, *om. ὁ ἅγιος*, ℵ A P, some, *pr*, *vg*: | Q, many, Σ, *ins.* |
| 11, *ἦσαν*, ℵ A (Q, 14, 38, *οὐκ ἦσαν*), most, *g*, *vg*, (*pr* ?), Σ: | P, many, *εἰσί*. |

[a] C *hiat*, iii. 19—v. 14.

| Readings of S—*continued.* | Counter Readings. |
|---|---|
| v. 1, ἔξωθεν, P Q, most, lat.: | ℵ A, 1, 14, &c., Σ, ὄπισθεν. |
| 2, ἄξιος, ℵ A P, 38, few: | Q, most, lat., Σ, *add.* ἐστί. |
| 3, *om.* ἄνω, ℵ A P, 1, 28, 36, 49, 87, 91, &c., lat.: | Q, many, Σ, *ins.* |
| 4, *om.* ἐγώ, ℵ P (A *om.* vers.), 1, 36, few, *g*, Σ: | Q, most, *pr*, *vg*, *ins.* |
| 5, ἐκ, ℵ, 14, (lat.?): | A P Q, nearly all, Σ, prefix ὁ. |
| 5, λῦσαι, ℵ. *cl*: | A P Q, mss., *vt*, *am*, Σ, *om.* |
| 8, αἳ εἰσιν, A P, most, (lat.?), Σ *ln*: | ℵ Q, 36, few, Σ *dp*, ἃ εἰσιν. |
| 9, ἡμᾶς, ℵ P Q, nearly all, lat., Σ: | A, 44, *om.* |
| 10, βασιλεύσουσιν, ℵ P, 1, 36, 49, 79, 87, 91, 96, 97, 98, &c., *g*, *am*, (*pr*, *cl*, *-σομεν*): | A Q, 7, 14, 28, 35, 38, &c., Σ, pres. |
| 11, ὡς φωνήν, ℵ. most, Σ: | A P Q, 1, 14, 49, 79, few, lat., *om.* ὡς. |
| 12, ἄξιος, A: | ℵ P Q, mss., (lat.?), Σ, neut. |
| 13, ὅ, ℵ A Q, 7, 14, 38, 87, 91–98, &c., *g*: | P, 1, 28, 35, 36, 49, 79, 87, 96, &c., *pr*, *vg*, Σ, ὅ ἐστιν. |
| 13, καὶ ὑποκάτω τῆς γῆς, A P Q, most, *vt*, *am*, *cl*, Σ: | ℵ, 4, 95, few, some *vg*, *om.* |
| 13, θαλάσσης ἃ (ὅ) ἐστι, P Q, many, *pr*, *vg*; (A, most, θαλάσσης ἐστί): | ℵ, 28, 38, 79, few, *g*, Σ, *om.* |
| 13, πάντα, ℵ A P, 1, 35, 36, few, *g*, Σ: | most, *pr*, *vg*, πάντας; (Q, πάντα καὶ πάντας). |
| 13, καὶ ἤκουσα, ℵ (Q?), 35, 36, 87, 98, &c., *g*, Σ: | A P, most, *pr*, *vg*, *om.* καί. |
| 13, λέγοντας, ℵ P Q, most, lat., (Σ?): | A, 1, 12, λέγοντα. |
| 13, καὶ τῷ ἀρνίῳ, ℵ P Q, mss., lat.: | A, Σ, *om.* |
| 13, *om.* ἀμήν, ℵ A P, 7, 35, 87, 94, few, lat., Σ: | Q, most, *ins.* |
| 14, λέγοντα, Q, most: | ℵ A P, 1, 7, 28, 35, 36, 38, 49, 79, &c., lat., Σ, ἔλεγον. |
| vi. 1, ὅτε, ℵ A C P, 1, 7, 28, 38, 79, 91, &c., *vt*, some *vg*, Σ: | Q, most, *am*, *cl*, ὅτι. |
| 1, ἑπτά, ℵ A C Q, most, lat., Σ: | P, 1, 28, 79, few, *om.* |
| 1, καὶ ἴδε, ℵ Q, many, *vt*, *cl*, Σ: | A C P, many, *am*, *om.* |
| 2, καὶ εἶδον, ℵ A C P, many, *g*, *am*, *cl*, Σ: | Q, many, *pr*, some *vg*, *om.* |
| 3, *om.* καὶ ἴδε, A C P Q, most, *am*, Σ: | ℵ, few, *vt*, *cl*, *ins.* |
| 4, πυρρός, ℵ C, many, lat., Σ: | A P Q, many, πυρός. |
| 4, ἐδόθη αὐτῷ, ℵ C P Q, nearly all, *vg*, Σ: | A, 31, *vt*, *om.* αὐτῷ. |
| 4, ἐκ [ἀπό], ℵ C P Q, most, lat., Σ: | A, 7, few, *om.* |
| 4, ἵνα, Q, most: | ℵ A C P, many, lat., Σ, prefix καί. |
| 5, *om.* καὶ ἴδε, A C P, many, *g*, *am*: | ℵ Q, many, *pr*, *cl*, Σ, *ins.* |
| 5, *om.* καὶ εἶδον, Q, many, *g*, *cl*: | ℵ A C P, 1, 7, 28, 36, 49, 79, 91, &c., *pr*, *am*, Σ, *ins.* |
| 6, *om.* ὡς, Q, most, *g*, *vg*, Σ: | ℵ A C P, few, *pr*, *ins.* |
| 6, κριθῆς, Q, most, (lat.?): | ℵ A C P, 1, 79, few, Σ, pl. |
| 7, φωνήν, ℵ A, 1, 28, 36, 49, 79, 91, 96, &c., *am*, *cl*: | C P Q, most, *vt*, some *vg*, Σ, *om.* |
| 7, *om.* καὶ ἴδε, A C P, 1, 7, 28, 36, 38, 49, 79, 91, 96, &c., *am*: | ℵ Q, most, *vt*, *cl*, Σ, *ins.* |
| 8, ἐπάνω αὐτοῦ, ℵ A Q, most, lat., Σ: | C P, 1, 12, *om.* αὐτοῦ. |
| 8, ἠκολούθει αὐτῷ, ℵ Q, most, lat.: | ἠκ. μετ' αὐτοῦ, A C P, 1, 7, 28, 49, 79, 91, 96, 97, &c., (Σ, ἠκ. μετ᾽ αὐτόν). |

| Readings of S—*continued.* | Counter Readings. |
|---|---|
| vi. 8, ἐδόθη αὐτῷ, Q, most, lat., Σ: | ℵ A C P, 1, 28, 49, 79, &c., ἐδ. αὐτοῖς, |
| 9, *om.* τῶν ἀνθρώπων, A C Q, most, lat., Σ: | ℵ P, 1, 36, 49, 91, 96, few, *ins.* |
| 9, διὰ τήν, ℵ C P Q, mss., *vg*, Σ: | A, *vt*, *om.* διά. |
| 10, ἔκραξαν, ℵ A C Q, most, *pr*: | P, 1, 36, 38, 79, *g*, *vg*, Σ, impf. |
| 10, φωνῇ μεγάλῃ, ℵ A C P, 1, 7, &c., lat., Σ: | Q, many, accus. |
| 11, ἑκάστῳ, ℵ A C P, 7, 14, 28, 35, 36, 38, 49, 79, 87, 91, 92, 96, &c., lat., Σ: | Q, many, *om.* |
| 11, ἔτι χρόνον, C P Q (ℵ, ἐπὶ χρ.), mss., *cl*, Σ: | A, *am*, *transp.* |
| 11, μικρόν, ℵ A C P, 1, 28, 36, 38, 79, and few, *g*, *vg*, (*pr om.* vers.), Σ: | Q, most, *om.* |
| 11, πληρωθῶσι, A C, 22, *g*, *vg*, (Σ?): | ℵ P Q, most, active. |
| 11, καὶ οἱ ἀδελφοί, ℵ A C P, mss., *g*, Σ: | Q, *vg*, *om.* καί. |
| 11, οἱ μέλλοντες, ℵ A C P, many, *g*, *vg*, Σ: | Q, many, prefix καί. |
| 12, ὅτε, ℵ A C Q, most, *g*, *cl*, Σ: | P, many, *am*, *pr*, *pref.* καί. |
| 12, μέγας ἐγένετο, ℵ C P Q, nearly all, *pr*, *cl*, Σ: | A, 31, *g*, *am*, *transp.* |
| 12, μέλας ἐγένετο, ℵ Q. 7, 14, 35, 87, 91, 98, &c.: | A C P, 1, 28, 36, 38, 79, &c., lat., Σ, *transp.* |
| 12, ὅλη, ℵ A C Q, most, *g*, *vg*, Σ: | P, 1, 35, 49, 87, 91, 96, &c., *pr*, *om.* |
| 13, ἐπί, ℵ, 47, *vg*: | A C P Q, nearly all, *pr*, (*g om.*), Σ, εἰς. |
| 13, βάλλουσα, ℵ, 35, 87, 90, 97, &c., Σ, (βαλοῦσα, most): | A C P Q, 14, 36, 49, 92, few, lat., βάλλει. |
| 15, ἐλεύθερος, A C Q (ℵ *om.*), most, lat., Σ: | P, 1, 28, 38, 49, 91, 96, &c., *pref.* πᾶς. |
| 17, αὐτῶν, ℵ C, 38, *g*, *vg*, Σ *lnp*: | A P Q, nearly all, *pr*, Σ *d*, αὐτοῦ. |
| vii. 1, Καὶ μετά, ℵ P Q, mss, Σ: | A C, lat., *om.* καί. |
| 1, ταῦτα, P, 1, 28, 36, 79, 92, 95, &c., lat., Σ: | ℵ A C Q, most, τοῦτο. |
| 1, πᾶν, ℵ P, 1, 28, 36, 49, 79, 91, 96, &c.; (A, Σ. *om*): | C Q, most, lat., τι. |
| 2, ἀνατολῶν, A, 90: | ℵ C P Q, nearly all, (lat.?), Σ, sing. |
| 2, ἔκραξε, ℵ C Q, mss., lat., Σ: | A P, impf. |
| 3, μήτε [μηδὲ] τήν, ℵ C P Q, most, *vt*, some *vg*, Σ: | A, 38, few, *am*, *cl*, καί. |
| 6, νεφθαλί, ℵ, *cl*, Σ: | A P Q, mss., *vt*. *am*, *add.* μ; (C, ν). |
| 9, *om.* καὶ ἰδού, A, *pr*, *vg*; (C *om.* ἰδού): | ℵ P Q, mss., *g*, Σ, *ins.* |
| 9, ὅν, ℵ C P Q, mss., lat., Σ: | A, καί. |
| 9, αὐτόν, ℵ A C P, 1, 14, 36, 92, few, Σ: | Q, most, lat., *om.* |
| 10, τῷ Θεῷ, ℵ C P Q, nearly all, lat., Σ: | A, 38, genit. |
| 11, ἐνώπιον τοῦ θρόνου, ℵ A C P, many, lat.: | Q, many, Σ, *add.* αὐτοῦ. |
| 12, αἰώνων ἀμήν, ℵ A P Q, nearly all, *g*, *vg*, Σ: | C, 28, *pr*, *om.* ἀμήν. |
| 14, μου, ℵ C P Q, nearly all, *vg*, Σ: | A, 1, *vt*, *om.* |
| 14,[a] αὐτάς ℵ A P, 1, 49, 79, 91, 96, &c., *g*, *vg*, Σ: | Q, most, (*pr*?), *om.* |
| 16, πεινάσουσιν, ℵ, 36, *pr*, *vg*, Σ: | A P Q, nearly all, *g*, *add.* ἔτι. |
| 16, διψήσουσιν, P, 1, 35, 36, 38, 87, 152, *g*: | ℵ A Q, most, *pr*, *vg*, Σ, *add.* ἔτι. |

[a] C *hiat*, vii. 14–17.

| Readings of S—*continued.* | Counter Readings. |
|---|---|
| viii. 2, ἐδόθησαν, ℵ C P Q, most, lat., Σ *dlp*: | A, 35, 87, 93, 95, 96, Σ *n*, sing. |
| 5,[a] καὶ ἀστραπαί after βρονταὶ καὶ φωναί, A Q, (P, after ϕ. καὶ β.), many, lat., Σ *n*: | A, 16, 28, Σ *dlp*, after β. before ϕ. |
| 6, ἑαυτούς, P Q, mss., Σ, (lat. ?): | ℵ A, αὐτούς. |
| 7, μεμιγμένα, A Q, most, *g*, *rg*, Σ: | ℵ P, some, some *rg*, (*pr* ?), sing. |
| 8, *om.* ἄγγελος, ℵ: | A P Q, mss., lat., Σ, *ins.* |
| 8, *om.* πυρί, Q, many: | ℵ A P, many, lat., Σ, *ins.* |
| 9, *om.* μέρος, A P Q, nearly all, Σ: | ℵ 35, 68, 87, (lat. ?), *ins.* |
| 9, τῶν ἐν τῇ θ., ℵ A P, many, *g*, *h*, (*pr*, *piscium*), Σ: | Q, many, *cl*, *om.* τῶν, (*am om.* clause). |
| 9, ψυχήν, ℵ: | A P Q, mss., *g*, *vg*, (*pr* ?), Σ, plur. |
| 9, διεφθάρη, Q, many, lat.: | ℵ A P, 1, 28, 49, 79, 91, 96, &c., Σ, plur. |
| 11, εἰς ἀψίνθιον, ℵ, 7, 28, 49, 79, few, lat.: | A P Q, nearly all, Σ, εἰς ἄψινθον. |
| 12, μὴ φάνῃ before τὸ τρίτον αὐτῆς, ℵ A P, most, *vg*, (*vt* ?) Σ: | Q, many, after. |
| 13, ἑνός, A Q, mss., lat., Σ: | ℵ P *om.* |
| 13, ἀετοῦ, ℵ A Q, most, lat., Σ: | P, 1, 7, 28, 36, 79, few, ἀγγέλου. |
| ix. 2, *om.* καὶ ἤνοιξε .... ἀβύσσου, ℵ Q, most, *am*: | A P, 1, 7, 28, 36, 38, 49, 79, 87, 91, 96, few, *vt*, *cl*, Σ, *ins.* |
| 4, οὐδὲ πᾶν χλωρόν, A P Q, nearly all, *g*, *vg*, Σ: | ℵ, 38, *pr*, *om.* |
| 4, μετώπων αὐτῶν, Q, most, *pr*, *cl*, Σ: | ℵ A P, 1, 28, 79, few, *g*, *am*, *om.* pron. |
| 6, φεύξεται, Q, most, lat., Σ: | A P (ℵ, φυγῃ), 1, 36, 38, few, pres. |
| 6, ὁ θάνατος before ἀπ' αὐτῶν, ℵ A P, 1, 28, 36, 38, 79, &c., lat., Σ: | Q, most, after. |
| 7, ὅμοιοι χρυσῷ, ℵ A P, 1, 28, 35, 36, 79, 87, &c., lat., Σ: | Q, most, χρυσοῖ. |
| 10, ἡ ἐξουσία αὐτῶν, ℵ A P, 1, 35, 36, 87, &c., *g*, *pr*, *vg*: | Q, most, *h*, Σ, ἐξουσίαν ἔχουσιν. |
| 11, καὶ ἔχουσιν, P, 1, &c., lat., Σ: | ℵ A Q, most, *om.* καί. |
| 11, ἐπ' αὐτῶν before βασιλέα, ℵ A P, 1, 14, 28, 36, 79, 92, &c.: | Q, many, lat., Σ, after. |
| 11, ᾧ, ℵ, *h*, *pr*, *vg*, Σ: | A P Q, mss., *g*, *om.* |
| 11, καὶ ἐν, ℵ A P, 1, 36, few, *pr*, *vg*: | Q, most, *gh*, Σ, ἐν δέ. |
| 12, ἔρχεται, ℵ A, 7, 14, 49, &c., Σ: | P Q, most, lat., plur. |
| 12, 13, οὐαί. Μετὰ ταῦτα ὁ, ℵ: | A P, 1, 28, 49, 87, &c, lat., Σ, οὐαὶ μετὰ ταῦτα. Καὶ ὁ; (Q, 14, οὐαί. Καὶ μετὰ ταῦτα ὁ). |
| 13, τεσσάρων, P Q, most, *pr*, *cl*: | A, 28, 79, *g*, *am*, &c., Σ, *om.*, (ℵ *om.* clause). |
| 15, εἰς τὴν ἡμέραν, Q, many, Σ: | A P, many, *om.* εἰς τήν, (ℵ *om.* clause). |
| 16, δύο [δις], ℵ A P, 1, 28, 36, 79, &c., *g*, *vg*, (*pr*, ὀκτώ), Σ: | Q, most, *om.* |
| 16, μυριάδας, ℵ, Σ *dlp*: | A P Q, mss., lat., Σ *n*, nominat. |
| 18, ἐκ τοῦ καπνοῦ, C P, 1 few, *g*, *cl*, Σ: | ℵ A Q, most, *am*, *om.* ἐκ, (*pr om.* clause). |
| 18, ἐκ τοῦ θείου, P, 1, 31, 79, &c., *g*, Σ: | ℵ A C Q, most, *vg*, *om.* ἐκ, (*pr om.* clause). |
| 20, οὔτε [οὐδέ] μετενόησαν, ℵ A P Q, many, lat., Σ: | C, many, οὐ μετεν. |

[a] C *hiat*, viii. 5—ix. 16.

| Readings of S—*continued.* | Counter Readings. |
|---|---|
| ix. 20, ξύλινα, before λίθινα, ℵ: | A C P Q, mss., lat. Σ, after. |
| 21, πορνείας, C P Q, mss., lat., Σ: | ℵ A, πονηρίας. |
| x. 1, ἄλλον, ℵ A C, 35, 36, 38, 87, few, lat., Σ: | P Q, most, *om.* |
| 2, βιβλαρίδιον [-ιδάριον], ℵ A C P, 1, &c., *vg*, Σ: | Q, most, *vt*, βιβλίον. |
| 3, ταῖς . . . . φωναῖς, ℵ, 7, *g*, (*pr om.*): | A C P Q, mss., *vg*, Σ, ae ms. |
| 4, ὅτε, A C P Q, nearly all, *vg*, Σ: | ℵ, 37, 79, *vt* (*quæ*), ὅσα. |
| 5, *om.* τὴν δεξιάν, A, 1, 36, few, *vg*: | ℵ C P Q, nearly all, *vt*, Σ, *ins.* |
| 6, *om.* καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ℵ A, 38, 49, 98, &c., *vt*: | C P Q, most, *vg*, Σ, *ins.* |
| 7, ἐτελέσθη, ℵ A C P, most, Σ*dln*: | Q, many, lat. (fut.), Σ*p*, τελεσθῇ. |
| 7, δούλους αὐτοῦ, Q, many, (lat. ?), (Σ ?): | ἑαυτοῦ δούλους, ℵ A C P, most. |
| 8, βιβλαρίδιον [-ιδάριον], ℵ P Q, most, Σ: | A C, 6, 14, lat., βιβλίον. |
| 10, βιβλαρίδιον [-ιδάριον], A C P, 1, 14, 28, 36, 49, 79, 91, 96, &c., *pr*, (*g om.*), Σ: | ℵ Q, most, *vg*, βιβλίον. |
| 10, ὡς μέλι before γλυκύ, ℵ C P, nearly all, *g*, *vg*, (*pr om.*), Σ: | A Q, 36, after. |
| 11,[a] λέγει, P, 1, 7, 28, 38, 49, 79, 91, 96, &c., *vt*, *cl*, Σ: | ℵ A Q, most, *am*, &c., plural. |
| xi. 1, καὶ εἱστήκει ὁ ἄγγελος, Q, 14, 35, 36, 49, 79, 91, 96, &c., Σ*: | ℵ A P, most, lat., *om.* |
| 2, τὴν ἔσωθεν, ℵ, 1, 35, 87, few: | A P Q, most, lat., Σ, τὴν ἔξωθεν. |
| 2, ἔκβαλε ἔξωθεν, A, 1, 14, 28, 35, 36, 49, 79, 87, 91, 92, 96, Σ: | Q, most, (*vg* ?, *vt om.*), ἔκβαλε ἔξω; (ℵ, ἔκβ. ἔσω, P, ἔκβ. ἔσωθεν). |
| 4, δύο λυχνίαι, ℵ, (Σ ?): | A C P Q, mss., *pref.* αἱ, (lat. ?). |
| 4, οἱ [αἱ] ἐνώπιον, A C P Q, most, *g*, Σ: | ℵ, 7, 14, 35, 87, 82, 95, &c., *pr*, *vg*, *om.* art. |
| 4, ἑστῶτες, ℵ A C Q, most, *vg*, Σ: | P, 1, 7, 28, 36, 38, 49, 79, 91, 95, &c., *vt*, ἑστῶσαι. |
| 5, θέλει (2), C P Q, nearly all, *pr*, Σ: | ℵ A, subj., (38, fut.), *g*, *vg*. |
| 5, αὐτούς (2) after θ. ἀδικῆσαι, ℵ: | A C P Q, many, *g*, *vg*, between; (many, *pr*, Σ, before). |
| 6, τὸν οὐρανόν after κλεῖσαι, ℵ A C P, 1, 28, 36, 49, 79, &c., lat., Σ: | Q, many, before ἐξουσίαν. |
| 6, ἐν πάσῃ πληγῇ before ὁσάκις, ℵ A C P, 1, 28, 36, 38, 49, 79, &c., lat., Σ: | after θελήσωσι, Q, most. |
| 8, τὰ πτώματα, ℵ P, 1, 35, 36, 38, 49, 79, 87, 91, &c., lat., Σ: | A C Q, most, sing. |
| 9, φυλῶν καὶ λαῶν, ℵ, *cl*, Σ: | A C P Q, mss., lat., Σ, *transp.* |
| 9, τὰ πτώματα (1), P, 1, 28, 36, 38, 49, 79, 91, 95, 96, &c., *g*, *vg*, (*pr om.*), Σ: | ℵ A C Q, most, sing. |
| 9, καὶ ἥμισυ, ℵ A C P, 28, 49, 79, 95, &c., *g*, *vg*, (*pr om.*), Σ: | Q, many, *om.* καί. |
| 9, ἀφήσουσι, Q, most, *vt*, *cl*, Σ: | ℵ A C P, 1, 28, 36, 79, few, *am*, &c., pres. |
| 10, εὐφρανθήσονται, Q, most, lat., Σ: | ℵ A C P, 1, 28, 36, 79, few, pres. |
| 10, πέμψουσιν, A C, 1, many, lat., Σ, (Q, many, δώσουσιν): | ℵ P, 28, 36, 79, few, some *vg*, πέμπουσιν. |

[a] C *hiat*, x. 10 (ἔφαγον)—xi. 3.

| Readings of S—*continued.* | Counter Readings. |
|---|---|
| xi. 11, *τρεῖς*, ℵ P, 1, 14, 28, 35, 36, 38, 49, 91, 96, 152, &c., lat.? : | A C Q, many, Σ, *pref.* art. |
| 12, *ἤκουσαν*, ℵ A C P, few, *vg* : | Q, most, *g* (*pr om.*), Σ*dlp* [*l om.*; *n*, *ἤκουσε*], *ἤκουσα*. |
| 12, *αὐτοῖς*, ℵ C P Q, nearly all, *vg*, Σ : | A, 28, *g*, *om.*, (*pr om.* clause). |
| 13, *καὶ ἐν ἐκείνῃ*, ℵ A C P, 1, many, lat., Σ : | Q, many, *om. καὶ*. |
| 13, *ὥρᾳ*, ℵ A C P, 1, 36, 95, few, *pr*, *vg*, Σ : | Q, many, *ἡμέρᾳ*. |
| 13, *ἐν φόβῳ*, ℵ, 14, *pr*, (*vg*, *in timorem*) : | A C P Q, nearly all, *g*, Σ, *ἔμφοβοι*. |
| 15, *om. ἀμήν*, A C P Q, most, lat., Σ : | ℵ, 12, 18, 38, 40, *ins.* |
| 16, *οἱ ἐνώπιον*, ℵ C P, most, lat., Σ : | A Q, 1, 7, 14, 92, 95, few, *om. οἱ*. |
| 16, *κάθηνται* [*-μενοι*], A C P, most, lat. : | ℵ Q, many, Σ, *pref.* *οἳ* [*οἱ*]. |
| 17, *ὅτι*, A P Q, most, lat., Σ : | ℵ C, some lat., *pref. καί*. |
| 18, *διαφθείραντας*, C, 7, 35, 49, 87, 91, 96, few, lat., Σ : | ℵ A P Q, most, pres. ptcp. |
| 19, *ἐν τῷ οὐρανῷ*, ℵ P Q, most, *pr*, *vg*, Σ : | A C, 14, 35, 38, 87, 92, 95, few, *g*, *h*, *pref. ὁ*. |
| 19, *αὐτοῦ*, A C P, 1, 28, 35, 36, 79, 87, 85, &c., Σ : | Q, most, *g*, (*pr hiat*), *vg*, *τοῦ Κυρίου*; (ℵ, 94, *h*, *τοῦ Θεοῦ*). |
| 19, *καὶ σεισμός*, ℵ A C P, most, lat., Σ : | Q, many, *om.* |
| xii. 2, *ἔχουσα καὶ*, ℵ C, 95, *vt*, *am* : | A P Q, nearly all, *el*, Σ, *om. καί*. |
| 2, *κράζουσα* [*κράζει*], *am*, ℵ A P, some : | Q, some, *pr*, some *vg*, *ἔκραξεν*; (C, some, *g*, *el*, Σ, impf.). |
| 2, *καὶ ὠδίνουσα*, A, Σ : | ℵ C P Q, mss., lat., *om. καί*. |
| 3, *μέλας* before *πυρ.*, A P, 1, 28, 36, 49, 79, 87, 91, 95, 96, &c., *vg* : | ℵ C Q, most, *vt*, Σ, after. |
| 3, *πυρός*, C Q, 1, many, Σ : | ℵ A P, many, lat., *πυρρός*. |
| 4, *ἑστήκει*, C, Σ; (14, 92, *ἑστη*) : | ℵ A P Q, nearly all, *ἕστηκε*, (lat., *stetit*). |
| 6, *ἐκεῖ*, ℵ A P Q, most, *g* : | C, few, *h*, *pr*, *vg*, Σ, *om.* |
| 7, *ὁ Μιχαήλ*, ℵ C P Q, mss., lat. : | A, Σ, *ὅ τε* M. |
| 8, *ἴσχυσαν*, ℵ C P, 1, 28, 36, 79, many, lat., Σ; (Q, 14, *ἴσχυον*) : | A, many, *ἴσχυσεν*. |
| 9, *ὁ ὄφις*, A C P Q, nearly all, *g*, *vg*, Σ : | ℵ, 1, *pr*, *om. ὁ*. |
| 12, [*κατα*]*σκηνοῦντες*, A C P Q, most, Σ : | ℵ, few, lat., *κατοικοῦντες*. |
| 14, *δύο*, ℵ Q, most, (lat.?) : | A C P, 7, 28, 36, 79, 95, few, Σ, *pref. αἱ*. |
| 14, *ὅπως τρέφηται*, Q, most : | ℵ A C P, 1, 28, 36, 79, 94, 95, few, lat., Σ, *ὅπου τρέφεται*. |
| 17, *ἐπὶ τῇ*, ℵ A P Q, mss., lat., Σ : | C, *pr*, *om. ἐπί*. |
| 18, *ἐστάθην*, P Q, nearly all : | ℵ A C, 87, 92, lat., Σ, *ἐστάθη*. |
| xiii. 1, *ὄνομα*, ℵ C P, 1, 28, 79, 95, &c., *vt* : | A Q, most, *vg*, Σ, plur. |
| 2, *λεόντων*, ℵ, 14, 92, Σ : | A C P Q, nearly all, lat., sing. |
| 3, *ἐκ τῶν*, ℵ A C P, most, lat., Σ : | Q, few, *om. ἐκ*. |
| 4, *ὅτι* [*ὃς*] *ἐδωκε*, ℵ A C P, 35, 36, 79, 87, 95, &c., *pr*, *am*, Σ : | Q, most, *g*, *el*, *τῷ δεδωκότι*. |
| 4, *δύναται*, ℵ A C P, 1, 28, 35, 36, 38, 49, 79, 87, 95, 97, &c., lat., Σ : | Q, most, *δύνατος*. |
| 5, *βλασφημίαν*, P Q, most, Σ *n*; (*am*, genit. sing.) : | ℵ C, some, (*βλασφημίας*), Λ, some, (*βλάσφημα*), *el*, (*g* ?), (*pr om.*), Σ*dlp*, plur. |

| Readings of S—*continued.* | Counter Readings. |
|---|---|
| xiii. 5, *ποιῆσαι*, A C P, 1, 28, 36, 79, 95, few, *g*, *vg*, (*pr om.*), Σ: | Q, many, *add. πόλεμον*; (ℵ, *ὃ θέλει*). |
| 7, *καὶ ἐδόθη . . . . . νικῆσαι αὐτούς*, ℵ Q, most, lat., Σ: | A C P, 1, 14, 92, few, *om.* |
| 10, *εἰς αἰχμαλωσίαν bis*, A, *am* and some *vg*; (S, with 33, 35, 87, *cl*, &c., Σ, *ins. ἀπ*[*ἐπ*]*άγει*): | ℵ C P Q, many (others vary), *semel.* |
| 10, *ἀποκτείνει*, ℵ, 28, 35, 73, 79, 95, *g*, Σ: | C P Q, nearly all, fut.; (A, *ἀποκτανθῆναι*). |
| 12, *θανάτου αὐτοῦ*, ℵ A C Q, nearly all, Σ: | P, 14, 92, lat., *om. αὐτοῦ*. |
| 13, *ἵνα* before *καὶ πῦρ*, ℵ A C P, 1, 35, 38, 87, &c., lat. (*pr om. καί*), Σ: | Q, most, after. |
| 13, *καταβ.* before *ἐκ τοῦ οὐρανοῦ*, ℵ P, 1, 95, few, Σ: | A C Q, most, lat., after. |
| 13, *καταβαίνειν*, ℵ A C P, 1, 28, 35, 38, 79, 95, &c., *g*, *vg*, (*pr*, ptcp.), Σ: | Q, most, *καταβαίνῃ*. |
| 13, *ἐπί*, Q, 7, 14, 38, 81, 92, &c., Σ: | ℵ A C P, many, *g*, *vg*, *εἰς* |
| 14, *διὰ τὰ σημεῖα . . . . ἐπὶ τῆς γῆς*, ℵ A C P, most, lat.: | Q, Σ, *om.* |
| 14, *ὅ*, ℵ, 1, many, *vg*: | A C P Q, 28, 35, 79, 87, 92, &c., *vt*, ὅς, (Σ?). |
| 14, *ἔχει*, ℵ A C P, 1, many, lat.: | Q, most, Σ, impf. |
| 14, [*ἀπὸ*] *τῆς μαχαίρας καὶ ἔζησε*, ℵ A C P, many, lat., Σ: | Q, many, *καὶ ἔζησεν ἀπὸ τῆς μαχαίρας*. |
| 15, *δοῦναι* before *πνεῦμα*, ℵ A P, 1, many, lat., Σ: | Q, many, after; (C *om.* *δοῦναι*). |
| 15, *om. ἵνα καὶ . . . . ἡ εἰκὼν τοῦ θηρίου*, C, 14, 28, 73, 79, few, Σ*l*: | ℵ A P Q, most, lat., Σ*dnp*, *ins.* |
| 15, *ποιήσει*, ℵ, 14, 36, 73, 79, 92, 95, 98, (Σ?): | A P Q, (C *om.* clause), most, lat., *ποιήσῃ*. |
| 15, *ἵνα ὅσοι*, A P, 7, 36, 95, few, *vt*, *cl*, Σ: | ℵ Q, 14, 28, 35, 38, 73, 79, 87, 92, 93, 94, 98, &c., *am*, *om. ἵνα* (1, 49, few, *ins. ἵνα* before *ἀποκτανθῶσι*). |
| 16, *χάραγμα*, ℵ A C P, 1, 28, 35, 36, 38, 79, 87, 95, 97, 98, &c., lat., Σ: | Q, many, plur. |
| 17, *ἵνα*, ℵ C, 28, 79, 96, few, *pr*, some *vg*, Σ: | A P Q, most, *g*, *vg*, *pref. καί*. |
| 17, *τοῦ ὀνόματος*, C, *pr*, some *vg*, Σ*: | ℵ A P Q, mss., *g*, *am*, *cl*, [*ἡ*] *τὸ ὄνομα*. |
| 18, *om.* [*καὶ*] *ὁ ἀριθμὸς αὐτοῦ*, ℵ: | A C P Q, mss., lat., Σ, *ins.* |
| 18, *ἑξήκοντα*, ℵ A P Q, nearly all, lat., Σ: | C, 5, 11, *δέκα*. |
| xiv. 1, om. *ἀριθμός*, ℵ A C P, many, lat.: | Q, many, Σ, *ins.* |
| 1, *γεγραμμένον*, ℵ C P Q, mss., lat.: | A, Σ, *pref. τό*. |
| 2, *ἡ φωνὴ ἦν*, ℵ A C Q, many, lat., Σ: | P, some, *φωνήν*. |
| 3, *ὡς ᾠδήν*, A C, 1, 28, 36, 79, 95, &c., *vg*: | ℵ P Q, most, *vt*, Σ, *om.* *ὡς*. |
| 4, *οὗτοί εἰσιν οἵ*, ℵ C P Q, most, *vt*, *am*. *cl*, &c., Σ: | A, some *vg*, *om. οὗτοί εἰσιν*. |
| 4, *οὗτοι οἱ*, ℵ A C P, 1, 28, 38, 152, *g*, *am*, *cl*, &c.: | Q, most, *pr*, some *vg*, Σ*, *οὗτοί εἰσιν οἱ*. |
| 4, *ὑπάγῃ*, ℵ P Q, most, *g*, *vg*: | A C, 7, 28, 36, 87, few, *pr*, (Σ?), *ὑπάγει*. |
| 4, *ἠγοράσθησαν*, ℵ A C P, many, lat.: | Q, 7, 14, 38, &c., Σ, *pref. ὑπὸ Ἰησοῦ*. |
| 4, *ἀπαρχή*, A C P Q, nearly all, *g*, *vg*, Σ: | ℵ, 16, 39, *pr*, *ἀπ' ἀρχῆς*. |
| 5, *οὐχ εὑρέθη* after *ἐν τῷ στ. αὐτῶν*, ℵ A C P, 1, 28, 36, 49, 79, 91, 95, 96, &c., lat., Σ: | Q, 7, 14, 35, 38, &c., before. |

| Readings of S—*continued.* | Counter Readings. |
|---|---|
| xiv. 5, γάρ, ℵ Q, nearly all, *cl*, Σ : | A C P, 12, *vt*, *am*, *om.* |
| 6, ἄλλον, A C P, 49, 79, 91, 95, &c., lat., Σ : | ℵ Q, many, *om.* |
| 6, ἐπὶ τούς, ℵ A C P, 33, 35 : | Q, most, τούς ; (38, 97, lat., Σ ?, τοῖς). |
| 6, καθημένους, ℵ C P Q, most, lat. : | A, 14, 28, 79, 92, &c., Σ, κατοικοῦντας. |
| 7, Θεόν, ℵ A C P, 1, 28, 49, 79, 91, 95, 96, &c., *pr*, *am*, Σ : | Q, most, *g*, *cl*, Κύριον. |
| 8, *om.* ἄγγελος, ℵ, 95 : | A C P Q, nearly all, lat., Σ, *om.* |
| 8, ἔπεσε *bis*, A P, 1, 28, 36, 49, 79, 91, 95, &c., lat., Σ : | C Q (ℵ *om.* clause), many, *semel.* |
| 8, ᾗ, A C, 35, 38, 90, 95, &c., *vg*, Σ : | P Q, most, *vt*, *om.* |
| 8, αὐτῆς, A C P, most, lat., Σ : | Q, some, ταύτης. |
| 9, αὐτοῖς, ℵ C P Q, mss., *g*, *vg*, Σ : | A, *pr*, αὐτῷ. |
| 10, ἐν τῷ ποτηρίῳ, ℵ C P Q, nearly all, lat., Σ : | A, 7, 16, 39, ἐκ τοῦ ποτηρίου. |
| 10, βασανισθήσεται, ℵ C P Q, nearly all, lat., Σ : | A, 8, 14, 36, 92, plur. |
| 11, αἰῶνας, ℵ A Q, most, lat., Σ : | C P, 1, 7, 14, 28, 79, 92, sing. |
| 11, αἰώνων, ℵ A P Q, nearly all, lat. Σ : | C, 28, 79, sing. |
| 13, ἐκ τοῦ οὐρανοῦ before λεγούσης, A C P Q, nearly all, lat., Σ : | ℵ, 38, after. |
| 13, Κυρίῳ, ℵ A Q, mss., lat. : | C P, Χριστῷ (Σ, Θεῷ). |
| 13, ἀποθνήσκοντες ἀπάρτι., P, many, *am*, Σ : | Q, many, *vt*, *cl*, ἀποθνήσκοντες. ἀπάρτι ; (ℵ A C, ?). |
| 13, ναί before λέγει, A C P, many, lat., Σ : | Q, many, after ; (ℵ *om.*). |
| 15, [τοῦ] θερίσαι, A C P Q, nearly all, lat., Σ : | ℵ, 38, τοῦ θερισμοῦ. |
| 18, ἐξῆλθεν, ℵ C P Q, mss., *cl*, Σ : | A, *vt*, *am*, *om.* |
| 18, ὁ ἔχων, A C, *g*, *vg*, Σ : | ℵ P Q, mss., *h*, *pr*, *om.* ὁ. |
| 18, φωνῇ, ℵ A Q, 38, 95, few, *g*, *h*, *vg* (*pr om.*) : | C P, most, Σ, κράυγῇ. |
| 18, τὸ δρέπανον before σου, ℵ : | A C P Q, mss., Σ, after ; (lat. ?). |
| 18, ἤκμασαν αἱ σταφυλαί, ℵ A C P, 1, 7, 28, 38, 49, 79, &c., *g*, *h*, (*pr om.*), *vg*, Σ : | Q, many, sing. |
| 18, αὐτῆς, ℵ A C P, 1, 28, 38, 49, 79, &c., *g*, *h*, *vg* : | Q, many, Σ, τῆς γῆς. |
| 19, ἐπὶ τὴν γῆν, ℵ, 38, 97 : | A C P Q, nearly all, lat., Σ, εἰς τὴν γ. |
| 19, τὴν μεγάλην, ℵ, 1, 7, 28, 35, 79, 87, 91, 94, 95, 97, 98, &c. : | A C P Q, 14, 38, 49, 90, 92, 96, &c., *pr*, Σ, τὸν μέγαν ; (*g*, *vg* ?). |
| 20, διακοσίων, ℵ, 26 : | A C P Q, nearly all, lat., Σ, ἑξακ. |
| xv. 2, τοῦ θηρίου before τῆς εἰκόνος, ℵ A C P, many, lat., Σ : | Q, many, after. |
| 2, ἐκ τῆς εἰκόνος, A C P Q, nearly all, Σ : | ℵ, 7, 38, few, *h*, *pr*, (*g*, *vg* ?), *om.* ἐκ. |
| 3, αἰώνων, ℵ C, 18, 95, *vg* (*am*, *cælorum*), Σ : | A P Q, nearly all, *vt*, ἐθνῶν. |
| 4, *add.* σε, ℵ, 7, 38, 95, few, *cl*, Σ : | A C P Q, most, *vt*, *am*, &c., *om.* |
| 4, ὅσιος, ℵ A C P, &c., 1, 28, 36, 38, 79, *pr*, *vg*, Σ : | Q, most, *g*, ἅγιος. |
| 4, πάντα τὰ ἔθνη, ℵ A C P, many, lat., Σ : | Q, 7, 14, &c., πάντες. |
| 6, οἱ ἔχοντες, A C, many, Σ : | ℵ P Q, many, (lat. ?), *om.* |
| 6, ἐκ τοῦ ναοῦ, ℵ A C P, 1, 7, 28. 36, 79, 94, &c., lat., Σ : | Q, many, *om.* |
| 6, *om.* οἳ ἦσαν, ℵ A C P, many, lat. : | Q, many, Σ, ins. |

| Readings of S—*continued.* | Counter Readings. |
|---|---|
| xv. 6, λίνον [λινοῦν, -οῦς], ℵ P Q, nearly all, *vt*, *cl*, Σ : | A C, 38, 48, 90, *am*, &c., λίθον. |
| 7, ἑπτὰ φύλας, A C P Q, mss., lat., Σ : | ℵ, some *vg*, *om.* ἑπτά. |
| 8, ἐκ τοῦ καπνοῦ, Q, many, Σ : | ℵ A C P, many, lat., *om.* ἐκ τοῦ. |
| xvi. 1, ἐκ τοῦ ναοῦ, ℵ A C P, many, lat., Σ *d n p* : | Q, many, Σ*l*, *om.* |
| 1, ἑπτὰ φιάλας, ℵ A C Q, most, *g*, *pr*, *vg*, Σ : | P, 1, 28, 49, 79, 91, 96, &c., *h*, *om.* ἑπτά. |
| 3, δεύτερος ἄγγελος, Q (ℵ *om.*), nearly all, *cl*, Σ : | A C P, 18, 95, *vt*, *am*, *om.* ἄγγελος. |
| 3, ζῶσα, ℵ P Q, nearly all, *g*, *h*, (*pr om.*), *vg* : | A C, 95, Σ, *om.* |
| 3, ἐν τῇ θαλάσσῃ, ℵ P Q, mss., lat. : | A C, Σ, *pref.* τά, (Σ *p*, τῶν). |
| 4, εἰς τούς, A C P Q, nearly all, lat., Σ : | ℵ, 18, 31, ἐπί τούς. |
| 4, εἰς τάς, Q, most, Σ, most *vg*, ἐπὶ τάς : | ℵ A C P, 49, 79, 91, 95, 96, few, *vt*, some *vg*, *om.* prep. |
| 4, ἐγένοντο, A, 36, 95, *vt*, Σ : | ℵ C P Q, nearly all, *vg*, sing. |
| 6, αἷμα, A C P Q, nearly all, lat., Σ : | ℵ, 36, 39, plur. |
| 6, ἔδωκας before αὐτοῖς, ℵ, 14, 92 : | A C P Q, nearly all, lat., Σ, after. |
| 6, ἄξιοι, A C P Q, mss., *vt*, *cl* : | ℵ, *am*, &c. ; (Σ *pref.* ὅπερ, or ὅτι). |
| 8, ἄγγελος, ℵ, 1, 28, 35, 36, 38, 49, 79, 91, 96, &c., *pr*, *cl* : | A C P Q, many, *g*, *am*, Σ, *om.* |
| 8, τοὺς ἀνθρώπους before ἐν πυρί,[a] A C P Q, many, lat., Σ : | ℵ, many, after. |
| 9, *om.* οἱ ἄνθρωποι, ℵ A C P, 1, 36, 38, 79, 95, &c., lat. : | Q, most, Σ, *ins.* |
| 11, ἐκ τῶν ἑλκῶν, ℵ A C Q, nearly all, lat., Σ : | P, 38, *om.* ἐκ. |
| 12,[b] ἀνατολῶν, A, 1, 28, 38, 49, 79, 91, 96, &c., (lat.?) : | ℵ C Q, most, Σ, (lat.?), sing. |
| 13, ἐκ τοῦ στόματος τοῦ δράκοντος καί, A Q, nearly all, lat., Σ : | ℵ C, three mss., *om.* |
| 13, τρία before ἀκάθαρτα, ℵ A C, 1, 7, 28, 36, 38, 79, 91, 95, 96, &c., *pr*, *vg*, (*g om.*), Σ : | Q, many, after. |
| 14,[c] ἃ ἐκπορεύε [-ον] ται, A Q, most, lat., Σ : | ℵ, 1, 79, 95, few, ἐκπορεύεσθαι. |
| 14, ἐπὶ τούς, A Q, nearly all, lat., Σ : | ℵ, 38, εἰς τούς. |
| 14, ἐκείνης, Q, most, *pr*, (Σ?) : | ℵ A, 14, 38, 92, 95, few, *g*, *vg*, *om.* |
| 15, ἔρχεται, ℵ, 38, 47 : | A Q, nearly all, lat., Σ, plur. |
| 17, μεγάλη, ℵ Q, nearly all, lat., Σ : | A, 1, 12, 46, *om.* |
| 17, ναοῦ, ℵ A, 14, 92, 95, few, *pr*, *vg*, Σ : | Q, many, *add.* τοῦ οὐρανοῦ ; (1, 28, 36, 79, &c., *g. om.* ναοῦ). |
| 18, σεισμὸς ἐγένετο μέγας, ℵ A, 1, 14, 28, 36, 49, 79, 91, 92, 95, 96, &c., *g*, *vg*, most, Σ : | Q, many, *pr*, some *vg*, *om.* verb. |
| 18, ἄνθρωποι ἐγένοντο, ℵ Q, nearly all, *g*, *vg*, (*pr om.*), Σ : | A, 38, sing. |
| 19, αἱ πόλεις .... ἔπεσαν, A Q, mss., lat. : | ℵ, Σ, sing. |
| xvii. 3, γέμον, Q, most, lat. : | ℵ A P, few?, (Σ?), masc. |
| 3, ἔχον, Q, most : | ℵ A P, few, (lat.?), (Σ?), masc. |
| 4, *om.* καί before κεχρυσωμ., P Q, many : | ℵ A, 1, 7, 36, 38, &c., lat., Σ, *ins.* |

[a] See note *in loc.* [b] P *hiat*, xvi. 12—xvii. 1. [c] C *hiat*, xvi. 13 (ὡς βάτραχοι)—xviii. 2.

| Readings of S—*continued.* | Counter Readings. |
|---|---|
| xvii. 4, (after *πορνείας*) *αὐτῆς*, A, 1, 7, 28, 35, 36, 38, 49, 79, 87, 91, 95, 96, &c., *vg* : | Q, most, *vt*, *τῆς γῆς*; (ℵ, Σ, *αὐτῆς καὶ τῆς γῆς*; P *om.*). |
| 6, *ἐκ τοῦ αἵματος*, A, 1, 7, 28, 36, 49, 79, 87, &c., lat., Σ : | P Q, many, *om.* *ἐκ*; (ℵ, 38, dat.). |
| 6, *καὶ ἐκ τοῦ αἵματος*, ℵ A P, many, lat , Σ : | Q, many, *om.* *καί*. |
| 6, *θαῦμα μέγα* before *ἰδὼν αὐτήν*, ℵ, 38 : | A P Q, nearly all, lat., Σ, after. |
| 7, *ἐρῶ* before *σοι*, A Q, many, *g*, *cl*, Σ : | ℵ P, 1, 14, 36, 49, 79, 92, 96, &c., *pr*, *am*, after. |
| 8, *ὑπάγει*, A, 12, *pr*, (*g*, *vg*, *ibit*) : | ℵ P Q, nearly all, Σ, infin. |
| 8, *θαυμασθήσονται*, A P, Σ : | ℵ Q, mss., *θαυμάσονται*; (lat. ?). |
| 8, *ἐπὶ τῆς γῆς*, ℵ A P, many, *g*, Σ : | Q, many, *pr*, *vg*, *τὴν γῆν*. |
| 8, *τὰ ὀνόματα*, ℵ P, many, lat. : | A Q, many, Σ, sing. |
| 8, *τὸ θηρίον* before *ὅτι ἦν*, ℵ A P, most, lat., Σ : | Q, many, after. |
| 10, *δεῖ* before *αὐτὸν εἶναι*, Q, many, lat., Σ : | A P, many, *δεῖ* after *αὐτόν* ; (ℵ after *εἶναι*). |
| 11, *αὐτός*, A P, many, lat. : | ℵ Q, many, (Σ ?), *οὗτος*. |
| 12, *οὔπω*, ℵ P Q, mss., *vt*, *am*, *cl*, Σ : | A, some *vg*, *οὐκ*. |
| 15, *εἶπε*, A, *pr*, *vg*, Σ : | ℵ P Q, mss., *g*, *λέγει*. |
| 16, *καὶ γυμνήν*, ℵ A P, most, lat., Σ : | Q, 1, 36, 97, &c., *om.* |
| 17, *καὶ ποιῆσαι μίαν γνώμην*, ℵ P Q, nearly all, (*pr* ?), Σ : | A, 79, *g*, *vg*, *om.* |
| 18, *τῆς γῆς*, ℵ A P, many, lat., Σ : | Q, many *pref.* *ἐπί*. |
| xviii. 2, *ἔπεσεν bis*, A, 1, 7, 36, 49, 79, 87, 91, 95, 96, &c., lat., Σ; (P, *ter*) : | ℵ Q, many, *semel*. |
| 2, *πνεύματος ἀκαθάρτου καὶ μεμισημένου*, A P, 1, 36, 38, 73, 79, 152, &c., *g*, Σ : | ℵ Q, most, *pr*, *vg*, *om.* *καὶ μεμισ.* |
| 2, *om.* *καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένου*, P, 1, 7, 14, 36, 38, 73, 79, 87, 152, &c. : | ℵ A Q, most, lat., Σ, *ins.* |
| 3, *τοῦ οἴνου*, ℵ P Q, mss., *vt*, *cl*, Σ : | A C, *am*, *om.* |
| 4, *ἐξέλθετε*, ℵ A P, 1, 49, 79, 91, 95, 96, few, *g*, *vg*, Σ : | C Q, most, *pr*, sing. |
| 4, *ἐξ αὐτῆς* before *ὁ λαός μου*, A Q, nearly all, lat., Σ. | ℵ C P, 38, after. |
| 6, *διπλώσατε αὐτῇ*, P, 1, 7, 38, 91, &c., Σ : | ℵ A C Q, most, *g*, *vg*, (*pr* deviates), *om.* *αὐτῇ*. |
| 6, *ποτηρίῳ*, A C P, many, lat., Σ : | ℵ Q, 7, 14, 38, &c., *add.* *αὐτῆς*. |
| 9, *κλαύσουσιν* [-*ονται*] *αὐτήν*, P, 1, 7, 79, few : | ℵ A C Q, most, lat., Σ, *om.* *αὐτήν*. |
| 11, *κλαύσουσι* . . . . *πενθήσουσιν*, Q, most, *vg*, Σ: | ℵ A C P, 1, 49, 91, 95, &c., *vt*, pres. |
| 11, *οὐκέτι* with preceding, P, 49, 79, 91, lat. : | A C Q, most, Σ, with following ; (ℵ neutral). |
| 12, *μαργαριτῶν*, ℵ, 35, 87, 95, *vt*, Σ : | Q, most, *μαργαρίτου* ; (A, *-ίταις* ; C P, *-ίτας*). |
| 12, *ξύλου*, ℵ C P Q, mss., *vt*., Σ : | A, *vg*, *λίθου*. |
| 13, *κιν*[*ν*]*άμωμον*, A C P, many, lat., Σ : | ℵ Q, many, genit. |
| 13, *om.* *καὶ ἄμωμον*, Q, most, *pr*, *cl* : | ℵ A C P, 35, 36, 79, 87, &c., *g*, *am*, Σ, *ins.* |
| 13, *καὶ οἶνον*, ℵ A C P, most, lat., Σ : | Q, some, *om.* |
| 14, *ὀπώρα σου*, ℵ A C P, 35, 87, 95, *pr*, *am* : | Q, nearly all, *g*, *cl*, Σ, *om.* *σου*. |
| 14, *ψυχῆς σου*, Q, 35, 87, many, *g*, *cl*, Σ : | ℵ A C P, 95, *pr*, *am*, *om.* *σου*. |
| 14, *εὑρήσουσιν*, ℵ A C P, 35, 36, 87, few, *vg*, Σ: | Q, most, *vt*, *εὕρῃς*. |

| Readings of S—*continued.* | Counter Readings. |
|---|---|
| xviii. 15, κλαίοντες, ℵ A C P, many, lat. : | Q, many, Σ, *pref.* καί. |
| 16, καὶ λέγοντες, P, many, *pr*, *vg* : | ℵ A C Q, many, *g*, Σ, *om.* καί. |
| 16, οὐαί *bis*, ℵ A C P, many, (35, 87, *ter*), lat., Σ : | Q, many, *semel*. |
| 18, καπνόν, ℵ C P Q, nearly all, *vt*, Σ : | A, 10, *vg*, τόπον. |
| 18, *om.* ταύτῃ, ℵ A P Q, mss., *pr*, Σ : | C, *g*, *vg*, *ins*. |
| 19, [ἐπ]έβαλον, ℵ A C Q, nearly all, *vg*, Σ : | P, few, *vt*, impf. |
| 19, ἔκραξαν, A C, 35, *vg*, Σ : | ℵ P Q, nearly all, *g*, (*pr* ?), impf. |
| 19, καὶ λέγοντες, P Q, most, *g*, *am*, Σ : | ℵ A C, 1, 35, 87, 95, &c., *pr*, *el*, *om.* καί. |
| 19, οὐαί *bis*, A C P Q, most, (36, 87, *ter*), lat., Σ : | ℵ, 36, 95, few, *semel*. |
| 20, καὶ οἱ ἀπόστολοι, ℵ A P Q, most, *pr*, *vg*, Σ : | C, few, *g*, *om.* καὶ οἱ. |
| 21, μύλον, P Q, most, *g*, (*pr* ?), Σ *dln* : | A (μύλινον), C (μυλικόν), *vg* (*molarem*), Σ*p* ; (ℵ, λίθον). |
| 21, *om.* ἐν αὐτῇ, A C P, nearly all, lat., Σ : | ℵ Q, 14, 92, *ins*. |
| 22, σάλπιγγος (ℵ, 35, 87, Σ, plur.) : | A C P Q, mss., lat., σαλπιστῶν. |
| 22, *om.* καὶ φωνὴ μύλου . . . ἔτι, ℵ, 38, 87, 93, 98, few, Σ : | A C P Q, most, lat., *ins*. |
| 23, καὶ φῶς . . . ἔτι, ℵ C P Q, nearly all, *vt*, *am*, *el*, Σ : | A, 26, some *vg*, *om*. |
| 23, φανῇ σοι, C, *vt*, *am* : | ℵ P Q, mss. *el*, Σ, *ins.* ἐν. |
| 23, φωνὴ νύμφης, C : | ℵ A P Q, mss., lat., Σ, *om.* φωνή. |
| 24, αἷμα, ℵ A C P, 1, 38, 79, few, lat., (Σ ?) : | Q, most, plur. |
| xix. 1, δόξα before δύναμις, A C P (ℵ *om.* ἡ δόξα), few, *vg*, (*pr om.* ἡ δύναμις) : | Q, many, *g*, Σ, after. |
| 5,[a] καὶ οἱ φοβούμενοι, A Q, mss., lat., Σ : | ℵ C P, *om.* καί. |
| 8, καθαρὸν καὶ λαμπρόν, 1, 36, few; (λ. καὶ καθ., Q, many, *el*, Σ) : | ℵ A P, few, *vt*, *am*, *om.* καί. |
| 9, τοῦ γάμου, A Q, most, *pr*, *vg*, Σ : | ℵ P, 1, 36, 79, few, *g*, *om*. |
| 9, καὶ λέγει μοι· οὗτοι, A P Q, most, lat., Σ : | ℵ, 36, 38, 98, few, *om.* καὶ λέγει μοι. |
| 9, λόγοι, A P Q, mss., lat. : | ℵ, Σ*, *add.* μου. |
| 9, οἱ ἀληθινοί, A, 4, 48 : | ℵ P Q, nearly all, (lat. ?), Σ, *om.* art. |
| 9, τοῦ Θεοῦ before εἰσί, A P Q, most, lat., Σ : | ℵ, 1, 38, 49, 79, 91, after. |
| 10, καὶ προσεκύνησα, P, 73, 79 : | ℵ A Q, nearly all, lat., Σ, προσκυνῆσαι. |
| 11, καλούμενος, ℵ Q, most, *vt*, *am*, *el*, Σ : | A P, 1, 79, &c., some *vg*, *om*. |
| 12, ὡς φλόξ, A, 35, 36, 87, 91, 95, &c., lat., Σ : | ℵ P Q, most, *om*. |
| 12, *om.* ὀνόματα γεγραμμένα καί, A P (ℵ *om.* farther), 1, 7, 36, 79, &c., lat. : | Q, many, Σ*, *ins*. |
| 14, *om.* τά before ἐν τῷ οὐρανῷ [τοῦ οὐρανοῦ], ℵ Q, 1, 7, 35, 38, 79, 87, 97, &c., *g* : | A P, many, *pr*, *vg*, Σ, *ins*. |
| 14, ἐνδεδυμένοις, ℵ, 152 : | A P Q, nearly all, lat., Σ, nominat. |
| 14, καὶ καθαρόν, ℵ, few, *g*, *el* : | A P Q, most, *pr*, *am*, Σ, *om.* καί. |
| 15, *om.* δίστομος, ℵ A P, 1, 36, 38, 79, &c., *g*, *am*. : | Q, most, *pr*, *el*, Σ*, *ins*. |
| 17, ἄλλον, ℵ, 36 ; (A P, 1, 38, 49, 87, 91, 95, 96, &c., lat., ἕνα) : | Q, many, Σ, *om*. |

[a] C *hiat*, xix. 5 (καὶ οἱ μέγ.) *ad fin.*

| Readings of S—*continued.* | Counter Readings. |
|---|---|
| xix. 18, *καὶ μικρῶν*, ℵ A P, most, lat., Σ: | Q, 14, 36, 38, 92, 98, *om. καί.* |
| 20, *μετ' αὐτοῦ ὁ*, ℵ P (A, 41, *pref. οἱ*), 14, 38, 49, 79, 91, 96, few, *cl*, (*pr* ?, *am* ?): | Q, most, *g*, Σ, *ὁ μετ' αὐτοῦ.* |
| xx. 1,[a] *ἐν τῇ χειρί*, ℵ, 38, lat., Σ: | A Q, nearly all, *ἐπὶ τὴν χεῖρα.* |
| 2, *om. ὁ πλανῶν τὴν οἰκουμένην ὅλην*, ℵ A, 1, 79, 95, &c., lat.: | Q, many, Σ, *ins.* |
| 4, *χίλια*, ℵ A, 1, 49, 79, 91, 96, &c., (lat.?): | Q, most, Σ, *pref.* art. |
| 5, *om. οἱ λοιποὶ . . . χίλια ἔτη*, ℵ, 7, 14, 92, &c., Σ: | A Q, many, lat., *ins.* |
| 6, *χίλια*, A, most, (lat.?): | ℵ Q, 14, 38, 92, few, Σ, *pref.* art. |
| 7, *ὅταν τελεσθῇ*, ℵ A, most, lat., Σ: | Q, many, *μετά.* |
| 8, *πάντα*, ℵ, 79: | A Q, nearly all, lat., Σ, *om.* |
| 8, *ἐν ταῖς*, ℵ, 14, 35, 87, 92, few: | A Q, most, lat. Σ, *pref. τά.* |
| 8, *καὶ συναγαγεῖν*, ℵ, 73, 79, 152, few, lat.: | A Q, most, Σ, *om. καί.* |
| 9, *ἀπὸ τοῦ Θεοῦ*, P Q, many, *g*, *vg*, Σ: | A, 79, few, *pr* [Aug.], *om.*; (ℵ *om.* clause). |
| 10, *ὅπου*, ℵ, some, some *vg*: | A P Q, most, *vt*, *am*, *cl*, Σ *add. καί.* |
| 11, *ἐπάνω αὐτοῦ*, ℵ, 38, Σ: | A P Q, nearly all, lat., *ἐπ' αὐτοῦ* [-ῷ, or -όν]. |
| 12, *μεγάλους* before *μικρούς*, ℵ A P, most, lat., Σ: | Q, few, after. |
| 13, *ἔργα αὐτῶν*, ℵ A P, most, *vg*, (*vt*?), Σ: | Q, 7, 14, 92, &c., pron. sing. |
| xxi. 1, *ἀπῆλθον* [-αν], ℵ A Q, 38, 92, 94, 97, &c., *pr* [Aug.], Σ: | P, 35, 87, 98, &c., *g*, *vg*, sing. |
| 2, *ἐκ τοῦ οὐρανοῦ* before *ἀπὸ τοῦ Θεοῦ*, ℵ A Q, most, lat., Σ: | P, 1, 49, 79, 91, 96, &c., after. |
| 3, *οὐρανοῦ*, P Q, nearly all, *vt*, Σ: | ℵ A, 18, *vg*, *θρόνου.* |
| 3, *λαός*, P Q, most, lat., Σ: | ℵ A, 1, 79, 92, few, plur. |
| 3, *μετ' αὐτῶν* [*καὶ*] *ἔσται*, A Q, many, *g*, *vg*, Σ: | ℵ P, many, *pr* [Aug.], *ἔσται μετ' αὐτῶν.* |
| 3, *αὐτοῖς* [-ῶν] *Θεός*, A, *vg*, Σ; (P, 79, &c., *Θεὸς αὐτῶν*): | ℵ Q, 1, 7, 38, 92, &c., *vt*, *om.* |
| 4, *om. ἀπ' αὐτῶν*, ℵ A P, many, lat., Σ: | Q, many, *ins.* |
| 5, *καινά* before *πάντα*, ℵ A P, 1, 35, 38, 49, 79, 87, 91, 96, &c., lat.: | Q, many, Σ, after. |
| 5, *ins. μοι* before *γράψον*, ℵ P, many *cl*: | A Q, many, *vt*, *am*, Σ, *om.* |
| 5, *πιστοί* before *ἀληθινοί*, ℵ A Q, many, lat., Σ: | P, many, after. |
| 6, *γέγοναν* [-ασιν], A, 38, Iren.; (41, 94, *γέγονε*; lat., *factum est*): | ℵ P Q, nearly all, Σ, *γέγονα.* |
| 6, *ἐγώ*, ℵ P Q, nearly all, Σ: | A, 38, 39, lat., *add. εἰμί.* |
| 6, *δώσω*, ℵ A P, many, lat., Σ: | Q, many, *add. αὐτῷ.* |
| 7, *αὐτὸς κληρονομήσει*, ℵ A P, 1, 7, 38, 49, 79, 91, &c., lat., Σ: | Q, many, *δώσω αὐτῷ.* |
| 7, *ἔσται*, A: | ℵ P Q, mss., lat., Σ, *pref. αὐτός.* |
| 7, *μοι υἱός*, A P Q, nearly all, lat.: | ℵ, 14, 98, few, Σ, *μου υἱός.* |
| 8, *καὶ ἁμαρτωλοῖς*, Q, most, Σ*: | ℵ A P, 1, 49, 79, few, lat., *om.* |
| 9, *τὴν νύμφην* before *τὴν γυναῖκα*, ℵ A P, 1, 35, 38, 79, 87, few, lat., Σ: | Q, 7, 49, &c., after. |

[a] P *hiat*, xix. 21—xx. 9.

| Readings of S—*continued.* | Counter Readings. |
|---|---|
| xxi. 10, ἀπὸ τοῦ Θεοῦ, ℵ A P, many, lat. : | Q, many, (Σ ?), ἐκ τ. Θ. |
| 12, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, ℵ P Q, mss., *vt*, *am*, *el* : | A, some *vg*, Σ, *om.* |
| 12, ὀνόματα αὐτῶν, ℵ : | A P Q, mss., lat., Σ, *om.* prop. |
| 12, γεγραμμένα, ℵ, *vt* : | A P Q, mss., *vg*, Σ, ἐπιγεγραμμένα. |
| 12, [τὰ] ὀνόματα τῶν δώδεκα, A Q, many, *g*, *vg*, Σ : | ℵ P, many, *pr*, *om.* τὰ ὀνόματα. |
| 13, ἀνατολῆς, ℵ A P, 1, 36, 38, 79, few, Σ : | Q, most, plur. |
| 13, βορρᾶ . . . νότου . . . δυσμῶν, P Q (ℵ, β . . . β . . . δ), nearly all, *vt*, *el*, Σ : | A, *am*, β . . . δ . . . ν . . . |
| 15, καὶ τὸ τεῖχος αὐτῆς, ℵ A P, some, lat. (*vg*, *om.* αὐτῆς), Σ : | Q, most, *om.* |
| 16, ὅσον, ℵ P Q, most, *g* : | A, some, *pr*, Σ, *vg*, *add.* καί. |
| 16, χιλιάδων, ℵ A P, many, lat. : | Q, many, Σ, *add.* δώδεκα. |
| 17, ἐμέτρησε, ℵ A P, many, lat., Σ : | Q, many, *om.* |
| 18, *om.* ἦν, A P, *g*, Σ : | ℵ Q, nearly all, *pr*, *vg*, *ins.* |
| 19, καὶ οἱ θεμέλιοι, ℵ, 1, 7, 35, 49, 79, &c., (*vt* ?), *el*, Σ : | A P Q, many, *am*, *om.* καί. |
| 19, καὶ ὁ δεύτερος . . . καὶ ὁ τρίτος, ℵ : | A P Q, mss., lat., Σ., *om.* καί. |
| 21, δώδεκα μαργ., A P Q, mss., *g*, *vg*, Σ*dp* [*n deficit*] : | ℵ, *pr*, Σ*l*, *om.* δώδεκα. |
| 21, καὶ ἕκαστος, P : | ℵ A Q, mss., lat., Σ, *om.* καί. |
| 21, ἐξ ἑνός, ℵ A, nearly all, lat., Σ : | P Q, 79, 92, *pref.* ὡς. |
| 23, αὐτῇ· ἡ γάρ, ℵ A P, many, lat., Σ : | Q, many, αὐτὴ γὰρ ἡ. |
| 24, φέρουσι, ℵ A P, many, lat., Σ : | Q, many, *add.* αὐτῷ. |
| 24, *om.* καὶ τὴν τιμήν, ℵ A P, many, *vt* : | Q, many, *vg*, Σ, *ins.* |
| 24, *om.* τῶν ἐθνῶν, ℵ A P, many, lat. : | Q, many, Σ, *ins.* |
| 26, *om.* ἵνα εἰσέλθωσιν, ℵ A P, many, lat., Σ : | Q, many, *ins.* |
| 27, ὁ ποιῶν, ℵ, 7, 38, 90, 94, 97, 98, &c., (*g* ?), Σ : | A, few (ποιῶν), P Q, many (ποίουν), *pr*, *vg*, *om.* art. |
| xxii. 2, τοὺς καρπούς, ℵ : | A P Q, mss., lat., Σ, sing. |
| 5, ἐκεῖ, 1, 7, &c. ; (ℵ A P, 35, few, lat., Σ, ἔτι) : | Q, many, *om.* |
| 5, οὐχ ἕξουσι χρείαν, A, lat., Σ : | ℵ P, 1, 35, 49, 79, 91, 96, &c., pres. ; (Q, 7, 38, &c., οὐ χρεία). |
| 5, φωτὸς [καὶ] λύχνου, ℵ A, 38, 79, few, lat., Σ : | P Q, most, *om.* φωτός καί. |
| 5, ἡλίου, ℵ A P, 1, 35, 38, 49, 79, 91, 96, lat., Σ : | Q, 7, 92, 94, 97, 98, *om.* |
| 5, αὐτούς, P Q, nearly all, *vg*, Σ : | ℵ A, 35, *vt*, *pref.* ἐπ'. |
| 6, εἶπε, ℵ A P, many, *pr*, *vg*, Σ : | Q, many, *g*, λέγει. |
| 6, *om.* με, A P Q, mss., lat. : | ℵ, Σ, *ins.* |
| 8,[a] βλέπων before ἀκούων, ℵ, 78, 79, 152, few, *pr* : | A Q, most, *g*, *vg*, Σ, after. |
| 8, ἤκουσα καί, ℵ A, many, lat. Σ : | Q, many, *add.* ὅτε. |
| 11, καὶ ὁ ῥυπαρὸς ῥυπ. ἔτι, ℵ Q, most, lat., Σ : | A, 1, 35, 68, 97, few, *om.* |
| 14, ποιοῦντες τὰς ἐντολὰς αὐτοῦ, Q, nearly all, *g*, &c., Σ : | ℵ A, 7, 38, *vg*, (*pr hiat*), πλύνοντες τὰς στολὰς αὐτῶν. |

[a] P *hiat*, xxii. 6 (τάχει)—*ad fin.*

| Readings of S—*continued.* | Counter Readings. |
|---|---|
| xxii. 15, φιλῶν [βλέπων] before ποιῶν, A Q, many, *pr, vg*, Σ: | ℵ, 35, few, *g*, after. |
| 16, ἐπί, ℵ Q, most, Σ: | A, 38, 79, few, *g, vg*, (*pr om.*), ἐν. |
| 16, ὁ πρωϊνός, ℵ Q, mss., *pr*, Σ: | A, *g, vg, pref.* καί. |
| 18, ἐπ' αὐτόν before ὁ Θεός, ℵ (A *om.*), 49, 79, 91, 96, &c.: | Q, most, lat., Σ, after. |
| 18, πληγάς, ℵ A, most, lat., Σ: | Q, some, *pref.* ἑπτά. |
| 20, *om.* ἀμήν, ℵ, *vt*: | A Q, mss., *vg*, Σ, *ins.* |
| 21, Χριστοῦ, Q, nearly all, *g, vg*, Σ: | ℵ A, 26, *om.*, (*pr om. vers.*). |
| 21, πάντων τῶν ἁγίων, Q, most, Σ: | ℵ, *g, om.* πάντων; (A, *vg*, (*cl add.* ὑμῶν), *om.* τῶν ἁγίων). |
| 21, ἀμήν, ℵ Q, nearly all, *am, cl*, Σ: | A, 79, *g*, some *vg, om.* |

II. The following is a collection of 215 readings of S which have no support from the MSS.; but only from mss., or Latin, with or without Σ: together with 27 supported by Σ alone (242 in all).

1. *Readings* (49) *of* S *supported by some one or more of the mss., and of the Latin versions,* (18 *of them also by* Σ)*; against all MSS.:*

i. 3, *add.* ταύτης, 7, 16, *g*, *vg*, Σ.
11, ἅ, 34, 35, 38, 72, 87, *pr*.
iii. 2, Θεῷ without μου, 1, few, *pr*.
3, δέ, 36, *pr*.
7, οἰδεὶς κλείει, 1, 36, 49, &c., lat., Σ.
iv. 6, *om.* ὡς, 1, 94, &c., *pr*.
v. 7, *ins.* τὸ βιβλίον, 7, 36, *vt*, some *vg*, Σ*.
13, ἐν τῇ γῇ, 1, few, *pr*.
vi. 6, τὸν οἶνον before τὸ ἔλαιον, 36, *pr*, *vg*.
vii. 1, *om.* τῆς γῆς, 38, *arm*.
viii. 2, εἱστήκεισαν [ἑστήκεσαν], 38, few, *g*, Σ.
ix. 2, μεγάλης καιομένης, 36, 38, few, *g*.
8, *om.* ἦσαν, 73, *h*.
10, κέντρα ἐν, 1, 7, 28, 35, 36, 38, 79, 87, 90, 92, &c., *vg*.
10, καὶ ἡ ἐξουσία, 1, 36, 79, &c., *h*, *pr*, *vg*.
18, τοῦ στόματος, 91, 95, lat.
x. 8, φωνὴν ἤκουσα, 7, *vt*, *cl*.
xi. 6, βρέχῃ ὑετός, 1, few, *g*.
6, ἐν [ταῖς] ἡμέραις, 1, *pr*, Σ.
10, χαρήσονται, 38. lat., Σ.
15, Θεοῦ, 28, *pr*.
19, βρονταὶ καὶ φωναί, 14, 28, 36, 38, 73, 79, 87, 97, *g*, *h*, Σ.
xii. 6, εἶχεν, 38, *h*, *cl*, Σ.
10, ἐκ τοῦ οὐρανοῦ, 95, *g*, *pr*.
xiii. 10, ἀπάγει, 33 (35, 87, ἐπάγει), *vt*, *cl*, Σ*.
xv. 4, εἶ, 36, 38, 49, 95, 96, few, *vt*, *cl*, Σ.
xvi. 4, ἄγγελος, 1, 35, 36, 38, 49, 79, 87, 91, 96, &c., some *vg*, Σ.
5, καὶ [ὁ] ὅσιος, 1, 36, 95, few, *vt*, Σ.
10, *ins.* ἄγγελος, 1, 35, 36, 49, 79, 87, 91, 96, &c., *pr*, *cl*.
12, *ins.* ἄγγελος, 28, 35, 36, 49, 79, 87, 91, 96, &c., *vt*, *cl*.
17, *ins.* ἄγγελος, 1, 28, 35, 36, 49, 79, 87, 91, 96, &c., *vt*, *cl*.
17, εἰς, 1, 14, 28, 49, 79, 91, 92, 96, &c., lat.
xvii. 8, ἐν [τῷ] βιβλίῳ, 73, 79, 95, lat.
8, πάρεστι, 1, 36, 73, 79, 152, few, *g*, Σ.
16, ποιήσουσιν αὐτὴν after γυμνήν, 34, *pr*.
xviii. 8, *om.* ὁ Θεός, 38, 96, few, *pr*.
xix. 1, *om.* ὡς, 1, 7, 38, few, *vt*, Σ.
1, τῷ Θεῷ, 36, 47, 152, *pr*, *vg*, Σ.
13, καλεῖται, 1, 36, 49, 79, 91, &c., lat.
xx. 4, τὰς χεῖρας, 94, *vg*.
14, ἐστιν before ὁ θάνατος, 49, 91, 96, few, *cl*.
14, *om.* ἡ λιμνὴ τοῦ πυρός, 1, 94, &c., *pr* [Aug.], *cl*.
xxi. 11, καὶ ὁ φωστήρ, 1, 7, &c., *pr*, *cl*.
11, τιμίῳ, 94, *g*, *vg*.
xxii. 5, φωτίζει, 79, &c., *g*, *am*, Σ.
11, καὶ ὁ ἀδικῶν, 68, *pr*.
12, κατὰ τὸ ἔργον, 73, 79, lat.
17, *ins.* καί after ἐρχέσθω, 33, 46, *cl*, Σ.
21, ἡμῶν, 30, few, lat., Σ.

2. *Readings* (91) *of* S *supported by one or more of the mss.,* (15 *of them also by* Σ)*; against the MSS., and the Latin versions:*

i. 14, λευκαὶ ὡς ἔριον καὶ ὡς, 8.
17, ἐπὶ τοὺς πόδας, 72.
17, *add* χεῖρα, 1, 28, 91, 92, 96, few, Σ.
20, *om.* τὰς χρυσᾶς, 97.
ii. 1, *om.* ἑπτά before λυχνιῶν, 38, 69, 97.
9, ἑαυτούς before Ἰουδαίους, 28, 73, 79, Σ.
10, ὁ διάβολος before βάλλειν, 38, 95, Σ.
13, *pref.* καί to ὁ μάρτυς, 68, 87.

ii. 13, *ins.* ὅτι πᾶς μάρτυς [μου] πιστός, 152.
13, παρ' ὑμῶν, 95.
13, *om.* ὅπου ὁ Σαταν̂ας κατοικεῖ, 38.
20, ἀφῆκας, 26, 36, Σ.
24, *om.* δέ, 31.

iii. 2, πεπληρωμένα before τὰ ἔργα, 40.
12, *om.* μου after τῷ ναῷ τοῦ Θεοῦ, 11, 29, 36.
15, *om.* ὅτι, 28, 152.

iv. 3, σμαράγδων, 14, Σ.
8, *add* ἑστός [-ώς], 34, 35, 68, 87.
9, *ins.* τέσσαρα, 68, 87.

v. 1, *ins.* ἄλλον, 35, 87.
5, ἀνοίξει, 13, Σ.
5, *om.* ἑπτά, 73.

vi. 5, ἠνοίγη ἡ σφραγὶς ἡ τρίτη, 28, 73, 79.
11, ἑκάστῳ αὐτῶν, 28, 73, Σ.

vii. 1, καὶ κρατοῦντας, 28, 73, 94, Σ.

viii. 5, ἐγένετο, 68.
8, *ins.* ἐγένετο before ὡς, 95.
11, ἄψινθος . . . ἀψίνθιον, 7, 28, 79.
12, καὶ ἐσκοτίσθη . . . οὐκ ἔφαινε, 35, 68, 87.

ix. 1, ἐπὶ τῆς γῆς, 38, 97, Σ.
11, ἀπολύων, 49, 98.

x. 7, ᾧ, 28, 49, 79, 91, 96, few.

xi. 5, ὅστις, 38.
5, δεῖ αὐτούς, 87.
8, *om.* καί after ὅπου, 1, 7, 14, 35, 36, 87, 92, few.
12, ἐθεώρουν, 38, 97.

xii. 8, αὐτοῖς, 17, 36.
8, *om.* ἔτι, 7, 28, 73, 79, 152, Σ *n.*
11, αὐτοῦ, 43, 47, 87.

xiii. 2, *om.* στόμα (2°), 38.
12, ποιήσει ἐνώπιον, 34, 35, 87.
12, καὶ ποιήσει, 34, 35, 87.
13, καὶ ποιῆσει, 35, 87.
15, τῇ εἰκόνι τοῦ θηρίου καὶ ποιήσει, 14, 73, 97, Σ *l.*

xiv. 18, *om.* λέγων, 14, 92.

xv. 6, ἐκ τοῦ ναοῦ before οἱ ἔχοντες, 94.
6, ἐπὶ τὰ στήθη, 28, 73, 79.

xvi. 1, ἐπὶ τὴν γῆν, 28, 73.
2, ἐπὶ τὴν γῆν, 1, 28, 49, 79, 91, 96, &c.
11, τὸ ὄνομα τοῦ Θεοῦ, 91.
15, αἰσχύνην, 7, 29.
18, *om.* καὶ φωναί, 12, 152.

xvii. 13, ἑαυτῶν, 1.
17, μίαν γνώμην αὐτῶν, 95.

xviii. 3, πεπότικε, 18, 36, 37, 73, 79,
4, *om.* καί before ἵνα μὴ λάβητε, 152.
10, οὐαί *ter*, 35, 87.
13, ἵππους, 95, Σ.
14, σου *bis*, 35, 87.
14, τὰ λαμπρὰ ἀπῆλθεν, 1, 79.
14, 15, εὑρήσουσιν οἱ ἔμποροι. few, Σ.]
16, *om.* καί before κεχρυσ., 1, 79, 152.
22, *om.* καὶ πᾶς . . . εὑρεθῇ ἐν σοὶ ἔτι, 14, 92.
23, ἐπλάνησας, 87.

xix. 1, Καὶ μετά, 1, 36, 38, 49, 79, 91, 96, &c.
3, *om.* καί before δεύτερον, 98.
3, ἀνέβη, 73, 79.
6, φωνὴν ὡς, 36.
8, καθαρὸν [καὶ] λαμπρόν, 1, 36, 73, 79, 152,
14, τοῦ οὐρανοῦ, 38, (τῶν οὐρανῶν, 8).
16, *ins.* αὐτοῦ after ἱματ., 87, 152.
17, *om.* πᾶσι, 95.
18, *om.* πάντων, 1, 152.

xx. 1, *ins.* ἄλλον, 16, 32, 39.
6, τῷ Θεῷ καὶ τῷ Χριστῷ, 38.
7, ὅτε ἐτελέσθη, 152, (1, -θησαν).
11, τοῦ προσώπου αὐτοῦ, 95, Σ.

xxi. 5, *om.* ὅτι, 94.
11, *om.* λίθῳ (2), 1, 7, 38, few.
12, *om.* [τῶν] υἱῶν, 12, 73, 79, 94, few.
16, τὸ πλάτος αὐτῆς (1°), 7.
16, τὸ μῆκος αὐτῆς (2°), 73.
19, καρχηδών, 35, 68.

xxii. 2, καὶ κατά, 98.
3, ἐκεῖ, 1, 7, 38, 152, few.
5, ἐκεῖ, 1, 7, many.
6, τῶν πνευμάτων τῶν ἁγίων προφητῶν, 35, 68.
7, ἐν τάχει, 12.
9, ὅρα· μή, 68, Σ.
12, κατὰ τὸ ἔργον, 73, 79.
16, καὶ ὁ ἀστήρ, 7, 35, 49, 79.

3. *Readings (75) of* S *supported by one or more of the Latin versions, (19 of them also by* Σ*); against all Greek MSS. and mss.:*

i. 10, σάλπιγγα λέγουσαν, *h*, *pr*, Σ.
14, *om.* λευκόν, *h*, *pr*.

ii. 5, *om.* οὖν, *pr*.
7, *om.* αὐτῷ, *g*, *cl*.
8, τῆς ἐκκλησίας Σ[Z]μύρνης, lat.
9, πτωχείαν σου, *g*, *vg*.
23, καρδίαι, *pr*.

iii. 1, τῷ, *pr*, Σ.
1, καὶ ὅτι, *pr*.
7, τῆς ἐκκλησίας Φιλαδελφείας, *g*, *vg*.
9, ἐκ τῶν, *pr*, Σ.
14, τῆς ἐκκλησίας Λαοδικείας, lat.
19, οὖς, *p*, *vg*.

iv. 1, σάλπιγγα, *vt*, Σ.
3, λίθου, *vg*, Σ.
5, *om.* πυρός.
7, *om.* καί before τὸ ζῶον, *pr*.
9, ὅτε ἔδοσαν, *vt*.

v. 4, καὶ λῦσαι τὰς σφραγῖδας αὐτοῦ, *pr*.
9, ᾄδοντες, *pr*.

vi. 8, καὶ εἶδον ἵππον χλωρόν, *pr*.

vii. 9, φυλῆς, *pr*.

viii. 11, ὡς ἀψινθ., *h*, *pr*.

ix. 7, τὸ ὁμοίωμα, *g*, Σ.
17, τοῦ στόματος, lat.
18, καὶ ἀπὸ τῶν, *cl*, Σ.
21, *om.* οὔτε ἐκ τῶν κλεμμάτων αὐτῶν, *pr*.

x. 11, ἔθνεσι before λαοῖς, *cl*, Σ.

xi. 3, ἵνα προφητεύσ., *pr*.
8, τῶν πλατειῶν, *g*, *vg*.
9, μνήματα, *p*, *vg*, Σ*dnp*.
15, ἐβασίλευσεν, *am*.
19, *om.* αὐτοῦ after ναῷ, *arm*.

xii. 2, κράζουσα, *am*.

xiii. 4, *ins.* τούτῳ, *pr*, Σ.
10, *ins.* καί after ὑπάγει, *pr*.
10, ὅστις ἐν μαχ., *pr*, *vg*.
10, ἐν μαχαίρᾳ ἀποκτανθήσεται, *g*.

xiii. 14, πλανήσει, *am*, Σ.
16, ποιήσει, *vg*, Σ.

xiv. 6, λαοὺς . . . . φυλάς, *pr*.
8, *ins.* αὐτῷ, *pr*, Σ.
20, ἐπὶ σταδίων, *pr*, *vg*.

xv. 6, *ins.* καί before λαμπρόν, *vt*, *cl*.
7, *om.* χρυσᾶς, *pr*.

xvi. 3, *ins.* ἡ θάλασσα, *g*, *h*.
16, συνάξει, *cl*.

xvii. 15, ἐφ' ὧν, *pr*.
18, *om.* ἔστιν, *pr*, *arm*.

xviii. 1, *ins.* καί before μετά, *pr*, *vg*.
3, *om.* τοῦ θυμοῦ, *pr*.
4, τῆς πληγῆς, *g*.
12, λίθων τιμίων, *pr*, Σ.
12, ἐκ ξύλου τίμιον, *g*.
14, ἡ ἐπιθυμία, *pr*.
17, ἐν τῇ θαλάσσῃ, *vt*, *cl*, Σ.
20, εὐφραίνεσθε, *pr*, Σ.
23, ταῖς φαρμακείαις, lat.

xix. 1, ὄχλων πολλῶν, *pr*, *vg*.
2, χειρῶν, *pr*, *vg*.
6, ὄχλων πολλῶν, *pr*.
6, *om.* ὁ Θεός, *pr*.
8, ἐστι after δικαιώματα, *g*, *vg*.
20, καὶ θείου, *arm*.

xx. 4, ἢ ἐπί, lat.

xxi. 5, εἶπέ μοι (2d), *cl*.
8, ἥ ἐστιν, lat., Σ.
14, *om.* δώδεκα before ἀποστόλους, *am*.
18, χρυσίου καθαροῦ, *pr*, *am*, Σ.
21, χρυσίου καθαροῦ, *pr*.
23, *ins.* ἐστί, lat.
27, *om.* τῆς ζωῆς, *pr*.

xxii. 8, ἐγώ, *am*. *arm*.
9, εἶπε, *vg*, Σ.
17, *om.* ὁ θέλων, *g*.

4. *Readings* (27) *of* S *supported by* **Σ**; *against all Greek and Latin texts:*

i. 9, *συγκοινωνὸς ὑμῶν.*
9, *τῇ ἐν Ἰησοῦ.*
13, *μάστοις αὐτοῦ.*
19, *ὅ* for *ἃ.*

ii. 12, *τὴν ὀξεῖαν* before *τὴν δίστομον.*

iii. 8, *ins. καί* before *ἰδού.*

v. 11, *μυριάς .... χιλιάς.*

viii. 7, *ὕδατι* for *αἵματι.*
9, *πάντων τῶν κτισμάτων.*
13, *τῶν σαλπίγγων.*

ix. 3, *om. ἐξουσίαν.*
15, *ins. εἰς* before *τὴν ἡμέραν* and *τὸν μῆνα.*

x. 9, *σοι .... σου.*

xiii. 16, *δοθῇ.*
16, *τῶν χειρῶν .... τῶν δεξιῶν.*

xiv. 9, *χάραγμα αὐτοῦ.*

xv. 5, *ins. σύ.*
6, *στήθη αὐτῶν.*

xvii. 4, *λίθους τιμίους.*
9, *τῷ ἔχοντι.*

xviii. 13, *ῥέδας καὶ σώματα.*
16, *λίθοις τιμίοις.*
19, *τῶν στρατευμάτων.*

xx. 4, *τὰς πεπελεκισμένας.*

xxi. 3, *αὐτοῖς Θεός.*

xxii. 2, *ins. ἐπὶ* before *τοῦ ποτάμου.*
5, *om. ἐπ'* before *αὐτούς.*

## NOTE PREFATORY TO GREEK TEXT.

The following Greek Text of the Apocalypse is offered as a substitute for a Latin or other translation such as is usually subjoined to a version of a Book of Scripture into a language not generally familiar to Biblical students.

In constructing it, I have taken as basis the "Revised" Text of 1881 (in preference to the "Received," which is universally admitted to be exceptionally unsatisfactory in this Book), altering it throughout into conformity with the readings which the version S appears to have followed. In the great majority of the cases where there are variants affecting the sense, including nearly every one of interest or importance, the reading which the translator had before him is determinable with certainty.

But there remain not a few instances in which the evidence of the Syriac is indecisive of the reading of its original. This is so, of course, in most (though not all) cases of variation of orthography; but it occurs, moreover (in consequence of the limitations of the Syriac tongue), in variations affecting—(1) the case of *nouns*, as between genitive, dative, or accusative, after ἐπί—(2) the tense of *verbs*, as between aorist and perfect, or between present and aorist participle—(3) the use of *prepositions*, as between ἀπό and ἐκ, or between insertion and omission of ἐν—(4) the presence of the *article* (which however S not seldom is able to express *more suo*). In all such instances, I have retained the reading of the "Revised," and have pointed out in a footnote the ambiguity of S.

The text of S, as it has reached us, abounds in superfluous insertions of the copulative conjunction. These I have mostly retained, but it may be that I have overlooked some of them. They seem to be unmeaning, due merely to the idiosyncrasy of the translator, or (not improbably) of the scribe.

I have accurately reproduced the interpunction (except in one or two instances, to each of which I have called attention in a footnote)—inasmuch as, though in some places evidently wrong, it seems to have been on the whole carefully and consistently carried out.

In the few instances where the rendering is vague or erroneous, I have not shaped the Greek into conformity with it; but have given the text which the paraphrase or mistranslation was presumably intended to represent, adding an explanatory footnote.

Where error of transcription, admitting of obvious correction, occurs in the Syriac text, I have made the Greek represent the reading as corrected, marking the place with an asterisk ( * ).

Where error seems to affect the Syriac text—whether on the part of the translator or of the scribe,—such as to leave it doubtful what was the reading of the original, I have rendered the Syriac into Greek, marking the doubtful words with an obelus ( † ).

For the corrections made, or required, at the places marked with * or †, the reader is referred to the Notes which follow the Syriac text in Part II.

In the Footnotes subjoined to the Greek, I have not attempted to give anything like a complete *apparatus criticus*; but merely to indicate the characteristic features of the text which underlies S. I have accordingly passed over (generally speaking) without remark such of its readings as are attested by uncial evidence, except where the reading is an interesting one and the attestation that of a single uncial. But I have been careful to note every one of its readings which is unconfirmed by each and all of the uncials without exception.

Of this class (of non-uncial readings) many are absolutely peculiar to S. These do not for the most part commend themselves as deserving of consideration; and I have therefore judged it sufficient, without forming a complete list of them, to put together, at p. lxxvi *et sqq.*, *supr.*, such of them as seem to be in any degree noteworthy.

The rest of the non-uncial readings recorded in these notes, are those which have the support of one or more cursives, of one or more Latin texts, or of Σ,—or of some combination of these authorities. All such readings will be found accurately registered and classified in List II *supr.* (pp. cxli—cxliv). That List is in fact an Index of all readings of the S-text which have other than uncial attestation.

In like manner, List I (pp. cxxv—cxl) will be found to be a complete Index of all S-readings for which there is more or less equally divided uncial evidence.

GREEK TEXT WITH FOOTNOTES.

## ADDENDA, CORRIGENDA, AND DELENDA,

## IN PART I.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Page 4, | notes, | column | 2, | line | 3, | *after* Σ | *add* (prefixing τῷ) |
| ,, *ib.* | ,, | ,, | 2, | ,, | 19, | *for* 48 | *read* 49 |
| ,, 5, | text, | ,, | 2, | ,, | 1, | *for* γυναῖκα σου | *read* γυναῖκά σου |
| ,, *ib.* | notes, | ,, | 1, | ,, | 28, | *before* ἐκκλησίας | *add* τῆς |
| ,, *ib.* | ,, | ,, | 2, | ,, | 18, | *for* last | *read* third |
| ,, 6, | ,, | ,, | 1, | ,, | 18, | *after* τῷ, τῆς | *add* ἐν, ἐν |
| ,, *ib.* | ,, | ,, | 2, | ,, | 15, | *after* mss. | *add* and *pr* |
| ,, 7, | ,, | ,, | 1, | ,, | 13, | *before* Σ | *add* (with τῷ prefixed) |
| ,, *ib.* | ,, | ,, | 2, | ,, | 20, | *before* Σ | *add* (with τῷ prefixed) |
| ,, 8, | ,, | ,, | 1, | ,, | 3, | *for* φυχρός | *read* ψυχρός |
| ,, *ib.* | ,, | ,, | 1, | ,, | 17, | *before* with | *dele* parenthesis |
| ,, 14, | ,, | ,, | 1, | ,, | 3, | *after* 94 | *add* and Σ |
| ,, 21, | ,, | ,, | 1, | ,, | 1, | *before* All | *add* So Σ. |
| ,, *ib.* | ,, | ,, | 2, | ,, | 16, | *after* So | *add* Σ, and |
| ,, 26, | ,, | ,, | 1, | ,, | 1, | *after* mss. | *add* Σ, |
| ,, *ib.* | ,, | ,, | 1, | ,, | 2, | *for vg* | *read am* |
| ,, 27, | ,, | ,, | 2, | ,, | 15, | *for* MSS. | *read* mss. |
| ,, 33, | ,, | ,, | 2, | ,, | 10, | *after* P | *dele* Q |
| ,, *ib.* | ,, | ,, | 2, | ,, | 11, | *after* reading. | *add* P om. sentence |
| ,, 37, | ,, | ,, | 1, | ,, | 17, 18, | *before* 87 | *dele* 35, 36, |
| ,, *ib.* | ,, | ,, | 2, | ,, | 15, | *after* So | *add* Σ, |
| ,, *ib.* | ,, | ,, | 2, | ,, | 13, | *for* 48 | *read* 49. |
| ,, 38, | ,, | ,, | 2, | ,, | 14, | *after* 98. | *dele* parenthesis |
| ,, 43, | ,, | ,, | 1, | ,, | 12, | *after* mss. | *add* and *g* and *cl.* |

# ΑΠΟΚΑΛΥΨΙΣ

Η ΕΓΕΝΕΤΟ

## ΕΙΣ ΤΟΝ ΑΓΙΟΝ ΙΩΑΝΝΗΝ ΤΟΝ ΕΥΑΓΓΕΛΙΣΤΗΝ.

I. Ἀποκάλυψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ Θεός, δεῖξαι τοῖς δούλοις αὐτοῦ· ἃ δεῖ γενέσθαι ἐν τάχει· καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου αὐτοῦ· τῷ δούλῳ αὐτοῦ
2 Ἰωάννῃ, ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ, καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα εἶδε.
3 Μακάριος ὁ ἀναγινώσκων· καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας ταύτης· καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα· ὁ γὰρ καιρὸς ἐγγύς.
4 Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη· ἀπὸ ὁ ὤν· καὶ ὁ ἦν· καὶ ὁ ἐρχόμενος, καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ
5 ἐνώπιον τοῦ θρόνου αὐτοῦ, καὶ ἀπὸ Ἰησοῦ Χριστοῦ ὁ μάρτυς, ὁ πιστός, ὁ πρωτότοκος τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς, ὁ ἀγαπῶν ἡμᾶς καὶ λύων ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ·
6 καὶ ἐποίησεν ἡμᾶς βασιλείαν ἱερὰν τῷ Θεῷ καὶ πατρὶ αὐτοῦ· αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τὸν αἰῶνα τῶν αἰώνων ἀμήν.
7 Ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν· καὶ ὄψονται αὐτὸν πάντες ὀφθαλμοί· καὶ οἵτινες αὐτὸν ἐξεκέντησαν· καὶ κόψονται ἐπ᾽ αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. ναὶ καὶ ἀμήν.
8 Ἐγώ εἰμι τὸ Α καὶ τὸ Ω, λέγει Κύριος ὁ Θεὸς ὁ ὤν, καὶ ὁ ἦν· καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.
9 Ἐγὼ

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I. 1. Observe the interpunction; a lesser stop after *Θεός*, and a greater after *αὐτοῦ*.

3. *ταύτης*] With ℵ, *g*, and *vg*, and mss. 7, 16: *vt*, and all MSS. and most mss. omit.

4. *ἃ*] S and ℵ are not decisive as between *ἃ* (of C Q and most mss.) and *τὰ ὤν* (of ℵ A and a few); but are clearly against *ἃ ἐστιν* (of rec. supported by Panda few).

5. *ὁ ἀγαπῶν*] So ℵ, but all Greek authorities have this and the following participle in the dative case.

*λύων*] Or aor. ptcp., as all Greek: ℵ, *ἔλυσεν*.

*ἐκ*] Or *ἀπό*: Syriae has but one equivalent for these two prepositions.

6. *ἡμᾶς*] Or *ἡμῖν*, the Syriae being ambiguous; but *ἡμᾶς* is more probably indicated, as in verse 5, and as *αὐτούς* in the parallel passage, v. 10.

*ἱερὰν*] Or *ἱερατικήν*. No other authority but ℵ for adjective: see note on Syr. text.

*αὐτῷ*] Or *ᾧ*, with ℵ only.

*τὸν αἰῶνα*] So ℵ, and ℵ *d* (but see note on Syr. text).

7. *ὄψονται*] So ℵ, with ℵ and a few authorities, but apparently ℵ alone supports *πάντες ὀφθαλμοί*.

*καὶ ἀμήν*] S alone inserts *καί*.

8. Α . . . Ω] S and ℵ write, *Olaph* and *Tau*.

Ἰωάννης ὁ ἀδελφὸς ὑμῶν καὶ συγκοι-
νωνὸς ὑμῶν ἐν τῇ θλίψει καὶ ἐν τῇ
ὑπομονῇ τῇ ἐν Ἰησοῦ, ἐγενόμην ἐν
τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ· διὰ
τὸν λόγον τοῦ Θεοῦ, καὶ διὰ τὴν
10 μαρτυρίαν Ἰησοῦ Χριστοῦ· καὶ ἐγε-
νόμην ἐν πνεύματι ἐν τῇ κυριακῇ
ἡμέρᾳ· καὶ ἤκουσα ὀπίσω μου φωνὴν
μεγάλην ὡς σάλπιγγα λέγουσαν·
11 ἃ βλέπεις γράψον εἰς βιβλίον, καὶ
πέμψον ταῖς ἑπτὰ ἐκκλησίαις· εἰς
Ἔφεσον· καὶ εἰς Σμύρναν· καὶ εἰς
Πέργαμον καὶ εἰς Θυάτειρα καὶ εἰς
Σάρδεις καὶ εἰς Φιλαδέλφειαν καὶ εἰς
12 Λαοδίκειαν. Καὶ ἐπέστρεψα βλέπειν
τὴν φωνὴν ἥτις ἐλάλησε μετ' ἐμοῦ.
καὶ ἐπιστρέψας, εἶδον ἑπτὰ λυχνίας
1 3 χρυσᾶς· καὶ ἐν μέσῳ τῶν λυχνιῶν
ὅμοιον υἱῷ ἀνθρώπου· καὶ ἐνδεδυμέ-
νον ποδήρη· καὶ περιεζωσμένον πρὸς
τοῖς μαστοῖς αὐτοῦ ζώνην χρυσῆν· ἡ 14
δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες αὐτοῦ
λευκαὶ ὡς ἔριον· καὶ ὡς χιών· καὶ οἱ
ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός· καὶ 15
οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ
ἐν καμίνῳ πεπυρωμένῳ· καὶ ἡ φωνὴ
αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν. καὶ 16
ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ, ἀστέ-
ρας ἑπτά· καὶ ἐκ τοῦ στόματος αὐτοῦ
*ῥομφαία ὀξεῖα¶ ἐκπορευομένη· καὶ
ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ
δυνάμει αὐτοῦ. καὶ ὅτε εἶδον αὐτόν· 17
ἔπεσα ἐπὶ τοὺς πόδας αὐτοῦ ὡς
νεκρός· καὶ ἔθηκε τὴν δεξιὰν αὐτοῦ
χεῖρα ἐπ' ἐμὲ λέγων, μὴ φοβοῦ·
ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος.

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9. *συγκοινωνὸς ὑμῶν*] S and Σ alone ins. pronoun.

*ἐν τῇ ὑπομονῇ*] Before *ὑπ.*, most Greek copies om. *ἐν τῇ*. All ins. *βασιλείᾳ καί*, as do also nearly all the versions, the exceptions being aeth. and Σ [*d l p*; but not *n*].

*τῇ ἐν Ἰησοῦ*] (i) All else except Σ om. *τῇ*. (ii) Σ, almost alone, subjoins *Χριστῷ*: Q and most mss. read *ἐν Χρ. Ἰησ.*: A and ms. 25, *ἐν Χριστῷ* only; a few mss. and rec., *Ἰησοῦ Χριστοῦ*: ℵ C P and one ms. (38) support S, as also *g*, and *am*; but *h* and most texts of *vg* [including *arm*] agree with Q; *pr* with Σ.

*Χριστοῦ*] So Q and most mss., and Σ and most versions: but the other Greek copies, and lat. (except *pr* and *arm*) om.

10. *καὶ ἐγενόμην*] S alone ins. *καί*.

*κυριακῇ*] Lit., *τῆς μιᾶς σαββάτου*: but as this is evidently a Syr. gloss (found also in margin of Σ *n*) I place *κυριακῇ* in text.

*σάλπιγγα λέγουσαν*] So Σ, but all else genitive, except *h* and *pr*. A corrector of ℵ gives *λέγουσαν*, but does not alter *σάλπιγγος*.

11. *ἅ*] So mss. 35, 38, 72, 87; and *pr*: all else, *ὅ*.

*Σμύρναν*] So ℵ (alone of Greek copies), and the best texts of *vg* [including *am*]; all else, *Σμύρναν*. Similarly ii. 8.

12. *βλέπειν*] Lit., *εἰδέναι*.

*ἐλάλησε*] So P and many mss.: nearly all the rest, and lat., *ἐλάλει* (Σ doubtful).

13. *ὅμοιον υἱῷ*] Or *ὁμ. υἱόν*; lit., *ὡς ὁμοίωμα υἱοῦ* as S (not Σ) usually. A reads *ὁμοίωμα υἱῷ*.

*καὶ ἐνδ.*] All else om. *καί*: also (except Σ) *αὐτοῦ*.

14. *αἱ τρίχες αὐτοῦ*] S alone ins. pronoun.

*καὶ ὡς*] So one ms. (8) only: all else, *λευκὸν* [*καὶ*] *ὡς*; except *h* and *pr*, which om. *λευκαί* as well as *λευκόν*.

15. *πεπυρωμένῳ*] So Σ (though using a different verb), with ℵ and a few mss., also lat. and other versions;—or perhaps *πεπυρωμένης* (rev.) with A C: against *πεπυρωμένοι* (rec.) of P Q and most authorities. Both S and Σ treat the ptcp. as relating to *χαλκολιβάνῳ* (gender doubtful), not (as *pr* and apparently *g* and *vg*) to *καμίνῳ*. S alone om. *ὡς* before *ἐν καμ.*

16. *ἔχων*] The Syriac expression (same in S and Σ) would rather = *ἔχει* (or *εἶχεν*, as ℵ and a few authorities), but sometimes = *ἔχων* (as vi. 2, in both versions), Syriac affording no participial equivalent.

*δεξιᾷ χειρὶ αὐτοῦ*] More exactly *χ. αὐτοῦ τῇ δ.*, as Q. But the Syriac idiom requires this order, and S therefore warrants no inference as to the Greek.

**ῥομφαία ὀξεῖα*] S represents *πνεῦμα ὀξύ*, a manifest gloss, probably of the Syriac. See note on Syr. text. All else ins. *δίστομος* before *ὀξεῖα*.

17. *ἐπί*] So ms. 72 only: ℵ and ms. 13, *εἰς*; all else *πρός*.

*χεῖρα*] So a few mss. and Σ: the rest om.

*ἐγώ*] Lit., *ὅτι ἐγώ*.

18 καὶ ὁ ζῶν καὶ ἐγενόμην νεκρός· καὶ
ἰδοὺ ζῶν εἰμὶ εἰς τοὺς αἰῶνας τῶν
αἰώνων ἀμήν· καὶ ἔχω τὴν κλεῖν
19 τοῦ θανάτου καὶ τοῦ ᾅδου. γράψον
οὖν ὃ εἶδες· καὶ ἃ εἰσι καὶ μέλλει
20 γίνεσθαι μετὰ ταῦτα· τὸ μυστήριον
τῶν ἑπτὰ ἀστέρων οὓς εἶδες ἐπὶ τῆς
δεξιᾶς μου καὶ τὰς ἑπτὰ λυχνίας.
οἱ ἑπτὰ ἀστέρες, ἄγγελοι τῶν ἑπτὰ
ἐκκλησιῶν εἰσί· καὶ αἱ λυχνίαι αἱ
ἑπτὰ αἱ χρυσαῖ ἃς εἶδες, ἑπτὰ
ἐκκλησίαι εἰσί.

II. Καὶ τῷ ἀγγέλῳ τῷ ἐν ἐκκλησίᾳ
Ἐφέσου γράψον, τάδε λέγει ὁ κρατῶν
τοὺς ἑπτὰ ἀστέρας ἐν τῇ χειρὶ αὐτοῦ·
ὁ περιπατῶν ἐν μέσῳ τῶν λυχνιῶν
2 τῶν χρυσῶν· οἶδα τὰ ἔργα σου καὶ
τὸν κόπον σου καὶ τὴν ὑπομονήν
σου· καὶ ὅτι οὐ δύνῃ βαστάσαι
κακούς· καὶ ἐπείρασας τοὺς λέγοντας
ἑαυτοὺς ἀποστόλους εἶναι καὶ
οὐκ εἰσί· καὶ εὗρες αὐτοὺς ψευδεῖς·
καὶ ὑπομονὴν ἔχεις· καὶ ἐβάστασας 3
διὰ τὸ ὄνομά μου· καὶ οὐ κεκοπίακας.
ἀλλ' ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην 4
σου τὴν πρώτην ἀφῆκας. μνημόνευε 5
πόθεν ἐκπέπτωκας καὶ τὰ πρῶτα
ἔργα ποίησον· εἰ δὲ μή, ἔρχομαί
σοι, καὶ κινήσω τὴν λυχνίαν σου,
ἐὰν μὴ μετανοήσῃς. ἀλλὰ τοῦτο 6
ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν
Νικολαϊτῶν· ἃ ἐγὼ μισῶ. ὁ ἔχων 7
οὖς, ἀκουσάτω τί τὸ Πνεῦμα λέγει
ταῖς ἐκκλησίαις. καὶ τῷ νικῶντι
δώσω φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς,
ὅ ἐστιν ἐν τῷ παραδείσῳ τοῦ Θεοῦ.

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18. *ὁ ζῶν καὶ . . .*] A comma is wanting after *ζῶν*. Possibly S read *ὅς* before *ἐγενόμην* (and Σ likewise): but see note on the similar words in ii. 8.

*ἀμήν*] So Σ, with Q and many mss., and lat.; the rest om.

*κλεῖν*] Or *κλεῖδα*: all else pl.

19. *ὃ εἶδες*] So Σ: all else *ἃ* for *ὅ*.

*μέλλει*] S alone om. *ἃ* before this word.

20. *οὕς*] Or *ὧν*.

*λυχνίας*] S with ms. 97 om. *τὰς χρυσᾶς* after this word; and (alone) ins. *αἱ χρυσαῖ* after *αἱ ἑπτά*.

*ἐκκλησιῶν*] I neglect the unmeaning colon which S ins. after this word.

*ἃς εἶδες*] So P and many mss., including 1, 79, &c.: Σ with the rest, om.

II. 1. *Καί*] All else om., except *vt*.

*τῷ ἐν ἐκκλησίᾳ Ἐφέσου*] This reading is peculiar to S: but for *τῷ* it is supported by A C; for *Ἐφέσου*, by ms. 16 (which, however, reads *τῆς Ἐφ. ἐκκλησίας*), and *pr*, *g*, and *vg*. Σ has *τῆς ἐν Ἐφέσῳ ἐκκλησίας* (more exactly, *τῆς ἐκκλησίας τῆς ἐν Ἐφέσῳ*), with most authorities.

*χειρί*] S alone substitutes *χ.* for *δεξιᾷ*: ℵ reads *δ. αὐτοῦ χ.*; mss. 35, 68, 87, *δ. χ. αὐτοῦ*.

*λυχνιῶν*] So mss. 38, 69, 97: Σ and the rest prefix *ἑπτὰ*.

2. *εἶναι*] So Q and many mss., and lat. (except *am* and *arm*), and Σ [but *l* with *]: the rest om.

3. *κεκοπίακας*] So ms. 51, and A C [*-κες*]: but ℵ P Q, and most mss., *ἐκοπίασας*. Κεκοπιακώς, = *having grown weary*, occurs John iv. 6, and is there rendered (Psh. and Hkl.) by the verb here employed by S and Σ. I therefore prefer perf.

5. *μνημόνευε*] All else except *pr* ins. *οὖν* after this verb.

*ἐκπέπτωκας*] So apparently S (see note on Syr. text) with P and some mss., and *g* and *vg* (*excidisti*); for *πέπτωκας* [*-ες*] of the other MSS. and most mss., *pr*, and Σ. S alone om. *καὶ μετανόησον*, also (in next sentence) *ἐκ τοῦ τόπου αὐτῆς*.

*εἰ δέ*] Lit., *καὶ εἰ δέ* (and similarly verse 16, and iii. 3). The scribe does not correct this redundancy, by obelizing, as he has done, iv. 4, ix. 10, xxi. 21, where *δέ* is the superfluous word.

*σοι*] Lit., *ἐπὶ σέ*, and so in 16.

*ἐγώ*] All else *κἀγώ*.

7. *οὖς*] Lit., *ὦτα*, and so throughout S, and Σ likewise (so *pr* here, *aurs*.).

*καὶ τῷ νικῶντι*] All else om. *καί*, which perhaps ought to be obelized.

*δώσω*] So ℵ and a few mss.: the rest add *αὐτῷ*, with Σ, *pr*, but not *g*, and *vg* [*am* but not *cl*, &c.].

8 Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Ζμύρνης γράψον, τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς καὶ
9 *ἔζησεν¶· οἶδά σου τὴν θλῖψιν καὶ τὴν πτωχείαν σου, ἀλλὰ πλούσιος εἶ· καὶ τὴν βλασφημίαν τὴν ἐκ τῶν λεγόντων ἑαυτοὺς Ἰουδαίους †Ἰουδαῖοι¶ καὶ οὐκ εἰσίν· ἀλλὰ συναγωγὴ τοῦ
10 Σατανᾶ, μηδὲν φοβοῦ ἃ μέλλεις πάσχειν· ἰδοὺ μέλλει ὁ διάβολος βάλλειν ἐξ ὑμῶν εἰς φυλακὴν ἵνα πειρασθῆτε· καὶ ἕξετε θλῖψιν ἡμέρας δέκα. γίνεσθε πιστοὶ ἄχρι θανάτου· καὶ δώσω ὑμῖν τὸν στέφανον τῆς
11 ζωῆς. ὁ ἔχων οὖς, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις. ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.
12 Καὶ τῷ ἀγγέλῳ τῷ ἐν ἐκκλησίᾳ Περγάμου γράψον, τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν ὀξεῖαν τὴν δίστομον· οἶδα ποῦ κατοικεῖς· ὅπου ὁ 13 θρόνος τοῦ Σαταν᾽ᾶ· καὶ κρατεῖς τὸ ὄνομά μου· καὶ οὐκ ἠρνήσω τὴν πίστιν μου· καὶ ἐν ταῖς ἡμέραις *ἀντεῖπας¶ καὶ ὁ μάρτυς μου ὁ πιστός· ὅτι πᾶς μάρτυς μου πιστὸς ὃς ἀπεκτάνθη παρ᾽ ὑμῶν. ἀλλ᾽ ἔχω 14 κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαάμ· ὃς ἐδίδαξε τῷ Βαλὰκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραήλ· φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι. οὕτως 15 ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν Νικολαϊτῶν ὁμοίως. μετανόησον οὖν· 16 εἰ δὲ μή, ἔρχομαί σοι ταχύ· καὶ πολεμήσω μετ᾽ αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου. †καὶ¶ ὁ ἔχων οὖς, 17

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8. *τῆς ἐκκλησίας Ζμύρνης*] So *pr*, *ecclesiae Smyrnae*, (*g* and *vg* invert the words); A confirms so far as to give *Σμύρνης* (but with *τῷ ἐν* preceding and *ἐκκλησίας* following). Σ with most other authorities reads *τῆς ἐν Σμύρνῃ ἐκκλησίας*.

*ἔζησεν*] S (see note on Syr. text), as pointed, represents *ζῶν*, but I treat this as a blunder of the scribe, who understood the sentence absurdly, "who became dead and alive." Probably the want of interpunction in the parallel passage, i. 18, arose from a like misunderstanding.

9. *οἶδά σου*] S places *σου* after *τὴν θλ.* as the Syr. idiom requires. All except *g* and *vg* om. *σου* after *τὴν πτ.*

*τὴν ἐκ*] So Σ, else only ℵ. Most authorities, however, ins. *ἐκ* without *τήν*.

*ἑαυτούς*] Before Ἰουδ., with mss. 28, 73, and 79, and Σ; but S alone om. *εἶναι*.

†*Ἰουδαῖοι*] Probably a mistake of repetition on the part of the Syriac scribe.

10. *ὁ διάβολος βάλλειν*] So Σ. The Greek copies place the verb first, except mss. 38, 95.

*ἡμέρας*] So Q and most mss., and Σ and most versions: the other Greek copies, and *pr*, *ἡμερῶν*.

*γίνεσθε πιστοὶ . . . ὑμῖν*] S alone plural.

11. *ὁ νικῶν*] S ins. a prefix = *ὅτι*, and so in verse 17.

12. *τῷ ἐν ἐκκλησίᾳ Περγάμου*] S alone: but *pr* gives *ecclesiae Pergami* (*g* and *vg* invert). The Greek copies give *τῆς ἐν Περγ. ἐκκλ.*, as does Σ.

*τὴν ὀξεῖαν*] All else except Σ place these words after *τὴν δίστομον*.

13. *καὶ ἐν ταῖς ἡμέραις*] So A C, ms. 91, and *vg*, &c.: but ℵ P Q, nearly all mss., Σ, and *vt*, om. *καί*, and (except *pr*), subjoin [*ἐν*] *αἷς* (ℵ, *ἐν ταῖς*),—supported in each case by many mss. and versions. The ordinary *vg* deviates slightly from *am*.

*ἀντεῖπας*] S has *ἀφθης*, but a slight emendation (see note on Syr. text) gives its real reading (as in some mss. and A), which is also preserved in Σ [*n p*; but *l d* as S]. The entire verse looks at first sight like the result of a complicated conflation; but see note on Syr. text already referred to.

*καὶ ὁ μάρτυς*] So mss. 68, 87: all else om. *καί*.

*ὅτι πᾶς μάρτυς μου πιστός*] So ms. 152 only (but without *μου*). See Supplementary Note, p. 49 *infr.*

*παρ᾽ ὑμῶν*] So one ms. (95): all else dative. Note that S om. the rest of the verse with ms. 38.

14. *ἐδίδαξε*] So (apparently) both S and Σ, with Q and many mss., &c.; for *ἐδίδασκε*.

*φαγεῖν*] So ℵ A C P: Q, and many mss. prefix *καί*, and so Σ [*d n p*; *l*, *του*, with some mss.].

17. †*καὶ*] *Dele καί*: see note on Syr. text.

ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· τῷ νικῶντι δώσω ἐκ τοῦ μάννα τοῦ κεκρυμμένου· καὶ *δώσω¶ αὐτῷ *ψῆφον ὄνομα καινὸν γεγραμμένον¶, ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.

18 Καὶ τῷ ἀγγέλῳ τῷ ἐν ἐκκλησίᾳ τῆ ἐν Θυατείροις γράψον, τάδε λέγει ὁ υἱὸς τοῦ Θεοῦ, ὁ ἔχων τὸν ὀφθαλμὸν ὡς φλόγα πυρός, καὶ οἱ πόδες αὐτοῦ
19 ὅμοιοι χαλκολιβάνῳ· οἶδά σου τὰ ἔργα καὶ τὴν ἀγάπην σου καὶ τὴν πίστιν σου· καὶ τὴν διακονίαν σου καὶ τὴν ὑπομονήν σου· καὶ τὰ ἔργα σου τὰ ἔσχατα πλείονά ἐστι τῶν
20 πρώτων. ἀλλ' ἔχω κατὰ σοῦ πολύ, ὅτι ἀφῆκας τὴν γυναῖκα σου Ἰεζάβελ, ἡ λέγουσα ἑαυτὴν προφῆτιν εἶναι, καὶ διδάσκει καὶ πλανᾷ τοὺς ἐμοὺς δούλους πορνεῦσαι, καὶ φαγεῖν εἰδωλόθυτα. καὶ ἔδωκα αὐτῇ χρόνον εἰς 21
μετάνοιαν, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς. ἰδοὺ βάλλω 22
αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλῖψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῶν. καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ 23
ἐν θανάτῳ· καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι· ὅτι ἐγώ εἰμι ὁ ἐρευνῶν νεφροὺς καὶ καρδίαν· καὶ δώσω ὑμῖν ἑκάστῳ κατὰ τὰ ἔργα ὑμῶν. ὑμῖν 24

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ἐκ τοῦ μάννα] (i) Note that S om. αὐτῷ before these words, with ℵ, one ms. (92), and *g*, but not *pr*, and most forms of *vg* [not *am*]: against Σ, and all else. (ii) S and Σ, with *pr*, *arm*, and other versions, ins. the prep. (probably ἐκ, but possibly ἀπό) against the majority of authorities. But ℵ and mss. 36, 91, have ἐκ: P and other mss. ἀπό.

καὶ *δώσω¶ αὐτῷ] Correction for ἔστιν αὐτῷ (= ἔχει αὐτός); see note on Syr. text.

*ψῆφον ὄνομα καινὸν γεγραμμένον] (i) S has *φυλακήν* for ψ. by an easy mistake of transcription between two very similar Syriac words, the wrong one having been repeated from verse 10. (ii) After ψῆφον S om. λευκήν, καὶ ἐπὶ τὴν ψῆφον. But as this result of homœoteleuton may as naturally be attributed to the Greek original as to the Syr. text, I do not re-insert the words. (iii) The rendering of S (as it now stands) implies ψ. ὀνόματος καινοῦ γράμματος. But this has no support, and it seems unlikely that the translator found it in his Greek. I regard it as the Syriac scribe's vain attempt to make sense of his misreading of the verse, and I restore what I presume to have been the translator's text. See notes on Syr. text, for the matters treated in this and the previous notes.

18. τῷ ἐν ἐκκλησίᾳ τῇ ἐν Θ.] In reading τῷ, S is supported by A, also *pr*, and Σ; but nearly all agree (against S) in reading ἐκκλησίας, instead of ἐν ἐκκλησίᾳ τῇ, except A, which om.

τὸν ὀφθαλμόν] All else have pl., and most add αὐτοῦ: but A, mss. 36, 38, 152, and lat., om. pron.

φλόγα] Or φλόξ.

ὅμοιοι χαλκολιβάνῳ] Lit., ὡς χαλκολίβανος.

19. σου] All ins. this pron. in the first and last instances, and most (including Σ) after ὑπομονήν. In the remaining three, no Greek authority gives it. For the position of the first σου (before τὰ ἔργα) see note on ii. 9: also ep. iii. 1, 15.

πλείονά ἐστι] Rather om. ἐστι, as all else.

20. πολύ] So ℵ and a few mss., including 36, and *g*; a few others, and *pr* and *arm*, πολλά; there is still less support for ὀλίγα of rec. and *vg* [not *am*]; while all the other MSS., and most other authorities, including Σ, and *am*, om. altogether.

ἀφῆκας] So Σ, with ms. 36 and a few other authorities: all else pres.

ἡ λέγουσα] Or ἣ λέγει, or τὴν λέγουσαν.

εἶναι] With ℵ only, against Σ and all else.

21. εἰς μετάνοιαν] All else, ἵνα μετανοήσῃ, which perhaps S represents loosely. Cp. vii. 9 *inf.* (last note).

22. μετανοήσωσιν] Or -ουσιν: the Syr. fut. (which S and Σ give) may stand for either. The Greek copies are divided.

αὐτῶν] So rec., with A and a few mss. (1, 36, 79, &c.), *pr*, *vg* [*am*, *arm*, &c., and *cl*; but not all], and other versions: the rest αὐτῆς, including Σ [except *p*] and *g*. [Tischendorf wrongly adds *am*].

23. γνώσονται] Lit., γινώσκουσι. Present often stands for future in Syr.

καρδίαν] All else plural except *pr*.

(S has an addition in marg., = καὶ παιδεύσω ὑμᾶς κατὰ τὰ ἔργα ὑμῶν: of which I find no trace anywhere else.)

24. ὑμῖν] All else, except ms. 31, add δέ.

λέγω τοῖς λοιποῖς τοῖς ἐν Θυατείροις· ὅσοι οὐκ ἔχουσι τὴν διδαχὴν ταύτην· οἵτινες οὐκ ἔγνωσαν τὰ βαθέα τοῦ Σατανᾶ ὡς λέγουσιν· οὐ βαλῶ ἐφ' ὑμᾶς ἄλλο βάρος. ὃ οὖν ἔχετε κρατήσατε ἄχρις οὗ ἂν ἥξω. καὶ ὁ νικῶν καὶ ὁ τηρῶν τὰ ἔργα μου δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν· ἵνα ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ, καὶ ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβετε· οὕτως γὰρ κἀγὼ εἴληφα παρὰ τοῦ πατρός μου· καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν. ὁ ἔχων οὖς, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις. Καὶ τῷ ἀγγέλῳ τῷ ἐν ἐκκλησίᾳ Σάρδεων γράψον, τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· οἶδά σου τὰ ἔργα καὶ ὅτι ὄνομα ἔχεις· καὶ ὅτι ζῇς καὶ ὅτι νεκρὸς εἶ. καὶ γίνου γρηγορῶν· καὶ στήριξον τὰ λοιπὰ ἃ †ἔμελλες ἀποθανεῖν¶· οὐ γὰρ εὕρηκά σε ὅτι πεπληρωμένα τὰ ἔργα σου ἐνώπιον τοῦ Θεοῦ. μνημόνευε πῶς ἤκουσας καὶ εἴληφας· τήρει καὶ μετανόησον. ἐὰν δὲ μὴ γρηγορήσῃς, ἥξω ἐπὶ σὲ ὡς κλέπτης· καὶ οὐ μὴ γνῷς ποίαν ὥραν ἥξω ἐπὶ σέ. ἀλλὰ ἔχω ὀλίγα ὀνόματα ἐν Σάρδεσιν· ἃ οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν· καὶ περιπατοῦσιν ἐνώπιόν μου ἐν

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25. ὃ οὖν] All else, πλὴν ὅ.

ἄχρις] Or ἕως.

26. ὁ τηρῶν] All else add, ἄχρι τέλους.

27. ἵνα ποιμανεῖ] Lit., ποιμαίνειν. S alone: all else, καὶ ποιμανεῖ; and nearly all, except Σ, om. καί before ὡς. Cp. ἵνα περιβαλῃ, iii. 18 *infr.*; ep. also xi. 3.

συντρίβετε] Lit., συντρίψετε. Our translator must have found in his copy this verb in one or other of these forms, for he renders it by 2 pers. pl. masc. fut., unmeaningly. The final ε is evidently for αι, an instance of etacism. S therefore either confirms συντρίβεται of ℵ A C, &c., or else suggests συντρίψεται (taken in passive sense). It excludes the reading of P Q (and most mss.), συντριβήσεται, inasmuch as συντριβήσετε is impossible. But possibly there is an error in the Syr. text (see note on it).

οὕτως γάρ] For ὡς. S alone.

III. 1. τῷ] So Σ, and *pr*: all else, τῆς.

ἐν ἐκκλησίᾳ Σάρδεων] All else, ἐν Σάρδεσιν ἐκκλησίας: except Σ [*p*; not *d l n*], which om. ἐκκλ.

καὶ ὅτι ὄνομα] So *pr*; or καὶ ὄνομα ὅτι [*or* ὃ τι]: all else ὅτι ὄνομα (without καί).

ἔχεις· καὶ ὅτι] So S alone. ℵ A C P, and most mss., lat., and Σ, om. καί; Q and some om. ὅτι.

ζῇς] Lit., ζῶν εἶ.

καὶ ὅτι νεκρός] S alone ins. this third ὅτι. Cp. this passage with i. 18 and ii. 8, *supr.*

2. καὶ γίνου] S alone ins. καί.

στήριξον] The Syriac verb rather = στῆσον, but = στηρίζω, 1 Thess. iii. 13 (Psh.).

6

ἃ †ἔμελλες ἀποθανεῖν] (i) S perhaps needs to be corrected by omitting a prefix (see note on Syr. text); but it implies the reading ἅ, which all else have (except Σ, which reads οἵ, with τοὺς λοιποὺς preceding). (ii) There is some confusion of text here, (but whether in the Greek or the Syriac, it is hard to say), resulting in this mixed and unmeaning reading. For ἔμελλες, Σ and most other authorities read ἔμελλον [-εν]: Q and several mss. support S, but with ἀποβάλλειν following, for ἀποθανεῖν.

εὕρηκά σε ὅτι] S alone: all else εὕρηκα only.

πεπληρωμένα τὰ ἔργα σου] All else have σου [τὰ] ἔργα πεπλ., except one ms. (40) which places πεπλ., as S, before τὰ ἔργα.

τοῦ Θεοῦ] So a few mss., &c.: the rest add μου.

3. μνημόνευε] S om. οὖν, with ℵ and one ms. (14), also *vt*, and aeth.: against the other MSS., mss., and Σ, &c.

ἤκουσας καὶ εἴληφας] All else transpose, and add καί, or otherwise vary.

δέ] So ms. 36, and *pr*: all else οὖν.

ἐπὶ σὲ ὡς] So ℵ Q, and many mss., *vt*, and *vg* [*am*, &c.], and Σ [but *l* with *]: against A C P, some mss., *vg* [*arm*, &c.], and versions, which om. ἐπὶ σέ.

γνῷς] Or γνώσῃ.

4. ἔχω] All else, ἔχεις.

ἅ] Or οἵ: S and Σ are inconclusive here.

περιπατοῦσιν] So *am* only (*arm* has perfect), for future. S alone has ἐνώπιον (for μετ'), and καί (for ὅτι) before ἄξιοι.

λευκοῖς, καὶ ἄξιοί εἰσιν. ὁ νικῶν
οὕτως περιβάλλεται ἱματίοις λευκοῖς·
καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα
αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς.
καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ
ἐνώπιον τοῦ πατρός μου καὶ ἐνώπιον
τῶν ἀγγέλων αὐτοῦ. ὁ ἔχων οὖς,
ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς
ἐκκλησίαις.

Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας
Φιλαδελφείας γράψον, τάδε λέγει ὁ
ἅγιος ὁ ἀληθινός, ὁ ἔχων τὰς κλεῖς
Δαυίδ· ὁ ἀνοίγων καὶ οὐδεὶς κλείει·
καὶ κλείων καὶ οὐδεὶς ἀνοίγει· οἶδα
τὰ ἔργα σου· καὶ ἰδοὺ δέδωκα
ἐνώπιόν σου θύραν ἀνεῳγμένην, ἣν
οὐδεὶς δύναται κλεῖσαι αὐτήν· ὅτι
μικρὰν ἔχεις δύναμιν· καὶ ἐτήρησάς
μου τὸν λόγον· καὶ οὐκ ἠρνήσω τὸ
ὄνομά μου. καὶ ἰδοὺ διδῶ ἐκ τῆς
συναγωγῆς τοῦ Σατανᾶ, ἐκ τῶν
λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι
καὶ οὐκ εἰσὶν ἀλλὰ ψεύδονται· ἰδοὺ
ποιήσω αὐτοὺς ἵνα ἥξουσι καὶ προσ-
κυνήσουσιν ἐνώπιον τῶν ποδῶν σου·
καὶ γνώσονται ὅτι ἐγὼ ἠγάπησά
σε. ὅτι ἐτήρησας τὸν λόγον τῆς
ὑπομονῆς μου· κἀγώ σε τηρήσω
ἐκ τοῦ πειρασμοῦ τοῦ μέλλοντος
ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης,
πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς
γῆς. ἔρχομαι ταχύ· κράτει ὃ ἔχεις,
ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου.
καὶ ὁ νικῶν ποιήσω αὐτὸν στῦλον
ἐν τῷ ναῷ τοῦ Θεοῦ· καὶ ἔξω οὐ μὴ
ἐξέλθῃ ἔτι· καὶ γράψω ἐπ' αὐτὸν τὸ
ὄνομα τοῦ Θεοῦ μου, καὶ τὸ ὄνομα
τῆς πόλεως τῆς καινῆς Ἱερουσαλήμ·
ἡ καταβαίνουσα ἀπὸ τοῦ Θεοῦ μου·
καὶ τὸ ὄνομά μου τὸ καινόν. καὶ ὁ
ἔχων οὖς, ἀκουσάτω τί τὸ Πνεῦμα
λέγει ταῖς ἐκκλησίαις.

Καὶ τῷ ἀγγέλῳ τῆς ἐκκλησίας Λαο-
δικείας γράψον, τάδε λέγει ὁ ἀμήν,

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5. περιβάλλεται] So Σ, with C only: all else περιβαλεῖται.

ἱματίοις] Or ἐν ἱμ., with all Greek copies. S om., while Σ ins., the prefix = ἐν, here and iv. 4 *infr.*: but this is not conclusive as to the Greek, for the Syriac verb here used is seldom followed by a preposition. In iv. 4, however, there is good Greek authority for omitting ἐν.

ὁμολογήσω τὸ ὄνομα] Lit., ἐν τῷ ὀνόματι: but here, on the contrary, the prep. belongs to the Syr. idiom.

7. τῆς ἐκκλησίας Φιλαδελφείας] All Greek copies, and Σ, read τῆς ἐν Φ. ἐκκλ.; but *g* (not *pr*) and *vg*, have *Philadelphiae ecclesiae* (*arm* inverts).

κλεῖς] Or κλεῖδας. All else singular.

κλείει] So Σ, with mss. 1, 36, and a few others, and lat.: the MSS. and nearly all else, fut.

κλείων] Perhaps rather κλείει (with C, against most authorities); but in such cases Syr. is indecisive.

8. τὰ ἔργα σου] Or σου τὰ ἔργα. Σ, and ℵ (alone of Greek copies) place σου last: but see note on ii. 9.

καὶ ἰδού] S and Σ alone ins. καί here; and so S (but not Σ) at the beginning of verses 9, 12, 13.

9. ἐκ τῶν] All else, except Σ and *pr*, om. ἐκ.

ἥξουσι . . . . προσκυνήσουσιν] Or ἥξωσι . . . . προσκυνήσωσιν. For γνώσονται possibly γνῶσιν is to be substituted (with most authorities); but the interpunction of S favours fut., which mss. 15, 36, give.

10. τοῦ πειρασμοῦ] All else prefix τῆς ὥρας.

12. τοῦ Θεοῦ] So S, with ms. 36 and two others: Σ and all else add μου (in the first place where τοῦ Θεοῦ occurs in this verse).

τῆς πόλεως] All else add τοῦ Θεοῦ μου, except Σ and a few mss., which om. part of sentence.

ἡ καταβαίνουσα] Or ἡ καταβαίνει (with Q and most mss.). After these words, S alone om. ἐκ [ἀπὸ] τοῦ οὐρανοῦ.

14. τῆς ἐκκλησίας Λαοδικείας] Most Greek copies, and Σ, read τῆς ἐν Λ. ἐκκλ.; but *pr* has *ecclesiae Laodiceae* (*g* and *vg* invert).

ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός,
καὶ ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ·
15 οἶδά σου τὰ ἔργα· οὔτε ψυχρὸς
εἶ οὔτε ζεστός· ὄφελον ἦ ψυχρὸς
16 ᾖς, ἦ ζεστός. καὶ χλιαρὸς εἶ· καὶ
οὐ ψυχρὸς οὔτε ζεστός· μέλλω σε
17 ἐμέσαι ἐκ τοῦ στόματός μου. ὅτι
λέγεις ὅτι πλούσιός *εἰμι καὶ πε-
πλούτηκα· καὶ οὐδὲν χρείαν ἔχω· καὶ
οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος
καὶ ἐλεεινός, καὶ πτωχὸς καὶ γυμνός·
18 συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ
χρυσίον πεπυρωμένον· ἐκ πυρὸς ἵνα
πλουτήσῃς, καὶ ἱμάτια λευκὰ ἵνα
περιβάλῃ, καὶ μὴ φανερωθῇ ἡ
αἰσχύνη τῆς γυμνότητός σου· καὶ
κολλούριον ἔγχρισαι ἵνα βλέπῃς.
ἐγὼ οὓς φιλῶ ἐλέγχω καὶ παιδεύω· 19
ζήλευε οὖν καὶ μετανόησον. ἰδοὺ 20
ἕστηκα ἐπὶ τὴν θύραν καὶ κρούω
ἐάν τις ἀκούσῃ τῆς φωνῆς μου· καὶ
ἀνοίξει τὴν θύραν καὶ εἰσελεύσομαι·
καὶ δειπνήσω μετ' αὐτοῦ καὶ αὐτὸς
μετ' ἐμοῦ. καὶ ὁ νικῶν δώσω αὐτῷ 21
καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ
μου· ὡς ἐγὼ ἐνίκησα καὶ ἐκάθισα
μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ
αὐτοῦ. ὁ ἔχων οὖς, ἀκουσάτω τί 22
τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.
Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα IV.
ἠνεῳγμένη ἐν τῷ οὐρανῷ· καὶ ἡ
φωνὴ ἣν ἤκουσα ὡς σάλπιγγα
ἐλάλησε μετ' ἐμοῦ λέγων ἀνάβα
ὧδε καὶ δείξω σοι ὃ δεῖ γενέσθαι

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καὶ ἡ ἀρχή] So ℵ alone of Greek copies: nearly all else om. καί.

15. οὔτε φυχρός] Lit., οὐ ψυχρός. All else, except mss. 28, 152, ins. ὅτι before these words.

ἦ ψυχρός] S alone ins. ἤ.

ᾖς] S has fut., which usually represents Greek subjunctive. The Greek copies have ης, or εις: most editors read ῆς: rec., εἶης.

16. καὶ χλιαρός] καὶ is peculiar to S; but probably it arises from a scribe's error (see note on Syr. text). This being corrected, S reads ὅτι simply (with one ms., 36). Σ and most read οὕτως ὅτι; ℵ, ὅτι οὕτως.

καὶ οὐ] So apparently S and Σ, with many mss; but perhaps καὶ οὔτε (which all MSS. give) is intended, or οὔτε simply.

17. ὅτι πλούσιος] S and Σ ins. the prefix = ὅτι (with A C and many mss., against ℵ P Q and many others; but this may be merely idiomatic, and is not conclusive as to the underlying Greek.

πλούσιός *εἰμι] S has εἶ, but no doubt by a transcriptional error (of one letter in the Syriac; see note on Syr. text).

οὐδέν] With A C; or οὐδένος (with ℵ P Q, and nearly all mss.). But S and Σ incline to οὐδέν.

καὶ γυμνός] All else ins. καὶ τυφλός before, or after, these words.

18. ἵνα περιβάλῃ] Lit., περιβαλέσθαι, and so Σ.

ἔγχρισαι] S alone om. τοὺς ὀφθαλμούς σου after this verb. The omission implies that the translator did not read it ἔγχρισον (as P, and some mss., and rec.). The reading ἐγχρισαι is supported by ℵ A C and some mss., but they do not settle the question whether to accent it as infin. or (as mss. 7, 28) imperat. S gives imperat. (with Σ and lat.), against ἐγχρῖσαι of rev., &c., and ἵνα ἐγχρίσει [-η] of Q, &c.

19. οὕς] So *pr* and *vg*, for ὅσους ἐάν [*or* ἄν].

ζήλευε] Or ζήλωσον. [C *hiat*, iii. 19—v. 14].

20. ἀνοίξει] So S alone, (Σ doubtful): all other authorities read ἀνοίξῃ, except ℵ, which has ἀνοίξω. Though the Syr. fut. verb might as well represent the Greek subjunctive, the interpunction of S shows that the fut. is meant.

καὶ εἰσελεύσομαι] S alone om. πρὸς αὐτόν after these words. For καί, it has the support of ℵ Q, and many mss., and *pr*: against A P, and others (which rec. follows), also *g* and *vg*, and Σ.

21. ἐγώ] All else, κἀγώ.

IV. 1. φωνή] S alone om. ἡ πρώτη after this word.

σάλπιγγα] S and Σ only; cp. i. 10: all else, except *vt*, genitive.

ἐλάλησε] S alone (perhaps an error; see note on Syr. text); the rest λαλούσης, λαλοῦσαν, or -σα (Σ doubtful).

λέγων] Or λέγουσα. S uses infin., which is indecisive.

ὅ] All else plural.

2 μετὰ ταῦτα. καὶ εὐθέως ἐγενόμην ἐν πνεύματι· καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ· καὶ ἐπὶ τὸν θρόνον 3 καθήμενος· καὶ ὁ καθήμενος· ὅμοιος ὁράσει λίθου ἰάσπιδος καὶ σαρδίου· καὶ ἶρις κυκλόθεν τοῦ θρόνου, ὅμοιος 4 ὁράσει σμαράγδων. καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι καὶ τέσσαρες· καὶ ἐπὶ †δὲ¶ τοὺς θρόνους, εἴκοσι καὶ τέσσαρας πρεσβυτέρους· καθημένους· περιβεβλημένους ἱματίοις λευκοῖς. καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς. 5 καὶ ἐκ τῶν θρόνων ἐκπορεύονται βρονταὶ καὶ ἀστραπαὶ καὶ φωναί. καὶ ἑπτὰ λαμπάδες καιόμεναι ἐνώπιον τοῦ θρόνου· αἵ εἰσιν ἑπτὰ πνεύματα τοῦ Θεοῦ· καὶ ἐνώπιον τοῦ θρόνου 6 θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ· καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου, τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὄπισθεν. τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι· 7 καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ· καὶ τὸ τρίτον ζῶον ἔχον τὸ πρόσωπον ὡς ἀνθρώπου· καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ πετομένῳ τὰ τέσ- 8 σαρα ζῶα ἓν ἕκαστον αὐτῶν ἑστός· ἔχων ἀπὸ τῶν ὀνύχων αὐτοῦ καὶ ἐπάνω, πτέρυγας ἓξ κυκλόθεν· καὶ ἔσωθεν γέμουσιν ὀφθαλμῶν· καὶ ἀνάπαυσιν οὐκ ἔχουσιν· ἡμέρας καὶ νυκτὸς λέγοντες· ἅγιος ἅγιος ἅγιος Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ

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2. *καὶ εὐθέως*] So P and many mss. and versions: the rest, including ℵ and lat. (but not *cl*) om. *καί*.

*ἐπὶ τὸν θρόνον*] Or *ἐπὶ τοῦ θρόνου*. Greek copies frequently vary as to case of nouns after *ἐπί*, and Syriac is indecisive in such matters.

3. *λίθου*] Here, and with the two following nouns, S and ℵ use the prefix which denotes the genitive; but possibly the dative (which all Greek copies have) is meant. The genitive is given by *vg*, but dative by *vt*.

*κυκλόθεν*] Or *κύκλῳ*, and so in next verse (where however the Syr. differs slightly); also in verse 6; but in verse 8 the Syr. definitely implies *κυκλόθεν* (with all else).

*ὅμοιος*] Or *ὁμοία*.

*σμαράγδων*] So ℵ, and one ms. (14); but most Greek copies, and lat., read *σμαραγδίνῳ*, which perhaps is what S and ℵ represent, no equivalent adjective existing in Syriac.

4. *θρόνοι*] So P Q and many mss. (with *εἴκοσι [καὶ] τέσσαρες* following: ℵ A and one or two mss., *θρόνους* (but also with *τέσσαρες*). S and ℵ are not decisive, but seem to favour nominative.

†*δέ*] S ins. *δέ*, but with †.

*ἱματίοις λευκοῖς*] Or *ἐν ἱμ. λ.*, as ℵ and many authorities. S and ℵ are indecisive here; see note on iii. 5.

5. *τῶν θρόνων*] S only; all else singular.

*βρονταὶ καὶ ἀστραπαὶ καὶ φ.*] All else place *ἀστραπαί* first, but differ as to position of *β.* and *φ.*

*λαμπάδες*] All else except *vg* add *πυρός*.

*αἵ εἰσιν*] So Q and most mss., and *g* and *vg* [*am.*, &c.]: the rest *ἅ* for *αἵ*, with ℵ [*l n p*; not *d*], *pr*, and some texts of *vg*.

*ἑπτὰ πνεύματα*] S (and perhaps ℵ) favours the omission here (but not v. 6 *infr.*) of the article before *ἑπτά* (as Q, and many mss.): A P, &c., ms.

6. *θάλασσα*] The MSS., most mss., *g* and *vg*, and ℵ, prefix *ὡς*: ms. 1 with one or two others, and *pr*, om.: the other versions are divided.

7. *τὸ ζῶον τὸ πρῶτον*] All else except *pr* prefix *καί*.

*ἔχον*] Or perhaps *ἔχων*: lit., *ἔχει*.

*ὡς ἀνθρώπου*] So A, ms. 36 and a few, and lat. (*g* deviates): the rest mostly om. *ὡς* (as Q and many), or read *ὡς ἄνθρωπος* (as ℵ, with P and some).

8. *τὰ τέσσαρα*] All else prefix *καί*. A full stop is wanting in the Syr. before these words.

*ἓν ἕκαστον*] So ℵ, ms. 38, and ℵ (?); the rest mostly, *ἓν καθ' ἕν*. S possibly read *ἕκαστον* only.

*ἑστός*] Or *ἑστώς*, as the few mss. (34, 35, 68, 87) read, which ins. the participle.

*ἔχων*] Lit., *καὶ ἔχει*. Greek mss. vary; (*ἔχον, ἔχων, ἔχοντα, εἶχον*, &c.); but *ἔχων* is best supported.

*ἀπὸ τῶν ὀνύχων αὐτοῦ καὶ ἐπάνω*] A strange paraphrase, perhaps from Ez. i. 27 (LXX), for *ἀνά*, which all else give.

*γέμουσιν*] Or *γέμοντα*, as rec. with two or more mss.; but most mss., and all MSS., read as text.

*λέγοντες*] Or *λέγοντα*.

9 ὁ ὢν καὶ ὁ ἐρχόμενος. καὶ ὅταν δῶσι τὰ τέσσαρα ζῶα, δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, καὶ τῷ ζῶντι εἰς τοὺς 10 αἰῶνας τῶν αἰώνων ἀμήν. Πεσοῦνται οἱ εἴκοσι καὶ τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμὴν τῷ ζῶντι· καὶ βαλοῦσι τοὺς στεφάνους αὐτῶν 11 ἐνώπιον τοῦ θρόνου λέγοντες, ἄξιος εἶ ὁ Κύριος ἡμῶν καὶ ὁ Θεὸς ἡμῶν λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν· ὅτι σὺ ἔκτισας τὰ πάντα· καὶ διὰ τὸ θέλημά σου ἦσαν καὶ ἐκτίσθησαν.

V. Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου, βιβλίον, γεγραμμένον ἔσωθεν καὶ ἔξωθεν· καὶ κατεσφραγισμένον σφραγῖσιν ἑπτά. 2 καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ μεγάλῃ, τίς ἄξιος ἀνοῖξαι τὸ βιβλίον καὶ λῦσαι τὰς σφραγῖδας αὐτοῦ; 3 καὶ οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ οὐδὲ ἐν τῇ γῇ οὐδὲ ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βιβλίον καὶ λῦσαι τὰς σφραγῖδας αὐτοῦ καὶ βλέπειν αὐτό. 4 καὶ ἔκλαιον πολύ, ὅτι οὐδεὶς ἄξιος εὑρέθη ἀνοῖξαι τὸ βιβλίον καὶ λῦσαι τὰς σφραγῖδας αὐτοῦ· 5 καὶ εἷς ἐκ τῶν πρεσβυτέρων εἶπε μοι μὴ κλαῖε· ἰδοὺ ἐνίκησεν ὁ λέων ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα Δαυίδ· †ἀνοίξει† τὸ βιβλίον καὶ λῦσαι τὰς σφραγῖδας αὐτοῦ. 6 καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων, ἀρνίον ἑστηκὸς ὡς ἐσφαγμένον, ἔχων κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτά· οἵ εἰσι τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ,

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ὁ ὢν καὶ ὁ ἐρχόμενος] Here, and similarly xi. 17 and xvi. 5 (*q. v.*), I supply ὁ before these participles, though it is not represented in S, as it is i. 4, 8, and (in every case) by Σ: see note on Syr. text at i. 4.

9. ὅταν δῶσι] Lit., ὅτε ἔδοσαν, and so *vt* (see below). S uses preterite, which cannot represent δώσουσι [or -ωσι] of the MSS. and most mss., and is probably meant as a rendering of δῶσι, the reading of many mss. So *vg*, *darent:* but *g*, *dederunt*, and *pr.*, *dederant*. Σ has future [*d l n*; but *p* present].

τέσσαρα] So mss. 68, 87: all else om.

καὶ τῷ ζῶντι] S alone ins. καί.

ἀμήν] So ℵ, and mss. 32 and 95; and in next verse, ℵ and 32: nearly all else om.

10. εἰς τοὺς . . . τῷ ζῶντι] This transposition has no support elsewhere, and is probably accidental.

11. ὁ Κύριος ἡμῶν] Or Κύριε ἡμῶν. S alone ins. the pronoun.

διὰ τὸ θέλημά σου] At first sight, the rendering of S seems to imply διὰ τοῦ θελήματος, for which there is no other authority. But see note on Syr. text.

V. 1. καὶ κατεσφραγισμένον] So three mss.: the rest, and the MSS., om. καί.

2. ἄλλον] Only two mss. (35, 87) ins.

ἐν φωνῇ] Or φωνῇ without ἐν.

3. οὐδέ (*bis*)] Or οὔτε.

ἐν τῇ γῇ] All else have ἐπὶ τῆς γῆς.

καὶ λῦσαι τὰς σφραγῖδας αὐτοῦ] S alone ins.

καὶ βλέπειν] All else οὔτε, or οὐδέ, for καί.

4. καὶ λῦσαι τὰς σφραγῖδας αὐτοῦ] For οὔτε βλέπειν αὐτό. S is here supported only by *pr.*

5. εἶπε] All else λέγει.

ἐκ] So ℵ and ms. 14: the rest, ὁ ἐκ.

†ἀνοίξει† . . . καὶ λῦσαι τάς] There must be some error here; but whether in the Syr. or in its Greek original is doubtful. See note on Syr. text. In reading ἀνοίξει (for ἀνοῖξαι of ℵ A P, &c., or ὁ ἀνοίγων of Q and most mss.) S has the support of but one ms. (13), and of Σ, which prefixes αὐτός [*l* with *]. For inserting λῦσαι, it has that of ℵ, and so rec. with some *vg* texts [*cl*; but not *am* or *arm*], &c.

σφραγῖδας] All else, except ms. 73, prefix ἑπτά.

6. τῶν πρεσβυτέρων] All else prefix ἐν μέσῳ.

ἑστηκός] Or -ώς: also ἔχων or -ον.

οἵ εἰσι] Or ἃ εἰσι: the words representing ὀφθαλμούς and πνεύματα in Syr. are of same gender and the rendering is thus indecisive. But because of the parallel expression in iv. 5, where the relative

τὰ ἀποστελλόμενα εἰς πᾶσαν τὴν
7 γῆν. καὶ ἦλθε καὶ εἴληφε τὸ βιβλίον
ἐκ τῆς χειρὸς τοῦ καθημένου ἐπὶ τοῦ
8 θρόνου. καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ
τέσσαρα ζῶα καὶ οἱ εἴκοσι καὶ τέσ-
σαρες πρεσβύτεροι ἔπεσον ἐνώπιον
τοῦ ἀρνίου· ἔχοντες ἕκαστος αὐτῶν,
κιθάραν καὶ φιάλην χρυσῆν γέ-
μουσαν θυμιαμάτων, αἵ εἰσιν αἱ
9 προσευχαὶ τῶν ἁγίων, ᾄδοντες ᾠδὴν
καινὴν καὶ λέγοντες· ἄξιος εἶ
λαβεῖν τὸ βιβλίον καὶ λῦσαι τὰς
σφραγῖδας αὐτοῦ· ὅτι ἐσφάγης καὶ
ἠγόρασας ἡμᾶς ἐν τῷ αἵματί σου
τῷ Θεῷ, ἐκ πάσης φυλῆς καὶ λαοῦ
10 καὶ ἔθνους· καὶ ἐποίησας αὐτοὺς
τῷ Θεῷ ἡμῶν βασιλείαν καὶ ἱερεῖς
καὶ βασιλεῖς, καὶ βασιλεύσουσιν
ἐπὶ τῆς γῆς. Καὶ εἶδον καὶ ἤκουσα 11
ὡς φωνὴν ἀγγέλων πολλῶν κύκλῳ
τοῦ θρόνου· καὶ τῶν ζώων καὶ τῶν
πρεσβυτέρων· καὶ ἦν ὁ ἀριθμὸς
αὐτῶν μυριὰς μυριάδων καὶ χιλιὰς
χιλιάδων· καὶ λέγοντες φωνῇ μεγάλῃ, 12
ἄξιος εἶ τὸ ἀρνίον τὸ ἐσφαγμένον,
λαβεῖν τὴν δύναμιν καὶ πλοῦτον καὶ
σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ
δόξαν καὶ εὐλογίαν. καὶ πᾶν κτίσμα 13
ὃ ἐν τῷ οὐρανῷ καὶ ἐν τῇ γῇ καὶ
ὑποκάτω τῆς γῆς, καὶ ἐν τῇ θαλάσσῃ
ὅ ἐστι καὶ τὰ ἐν αὐτοῖς πάντα.

Καὶ ἤκουσα λέγοντας τῷ καθη-
μένῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἀρνίῳ,
ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα

---

takes the gender of its antecedent, I prefer *αἵ* here, with ℵ A, and a few mss., 1, 38, 87, &c. But cp. verse 8.

*τὰ ἀποστελλόμενα*] The sense forbids us to suppose that S meant to connect this ptcp. with *ὀφθαλμοί*, and I therefore write it nent. (as ℵ P Q, &c.) to agree with *πνεύματα*, not masc. (as A). S favours pres. ptcp. (with Q) rather than perf. (with ℵ A); and the insertion of art. (with a few mss.), though the MSS., and most mss., om. [P *hiat*, thus, θυ . . . να.]

7. *τὸ βιβλίον*] The MSS. and nearly all mss. om.: but mss. 7, 36, ins., as also *vt* and some texts [including *arm*; not *am*] of *vg*; likewise Σ [but *l* with *].

*χειρός*] For δεξιᾶς, which all else give.

8. *αὐτῶν*] With Σ: all else om.

*φιάλην χρυσῆν γέμουσαν*] All else plural.

*αἵ εἰσιν*] So S clearly, and Σ [*l n*], with A P, and most mss.: against ℵ Q, and a few mss. and Σ [*d p*], which read ἃ *εἰσιν*.

9. *ᾄδοντες*] All Greek read *καὶ ᾄδουσιν*, also lat. (but *pr*, *cantantes*; *cl*, *cantabant*); and all om. *καί* before *λέγοντες*.

*λῦσαι*] S alone, for *ἀνοῖξαι*: *g* has *resignare*.

*φυλῆς*] All else add *καὶ γλώσσης*.

10. *βασιλείαν καὶ ἱερεῖς καὶ βασιλεῖς*] Evidently a conflation, probably existing in the Greek original of S (as in aeth.): *βασιλείαν καὶ ἱερεῖς* is read by A, and lat.; *βασιλείαν καὶ ἱερατείαν* by ℵ; *βασιλεῖς καὶ ἱερεῖς* by Q, and all mss., and some versions, Σ included [P *hiat*]. See note on Syr. text.

11. *ὡς*] So ℵ, most and best mss., and Σ: the rest om.

*κύκλῳ*] Possibly *κυκλόθεν*, as rec., though weakly supported: but the Syr. favours *κύκλῳ*.

*μυριὰς . . . χιλιάς*] So Σ: all else plural.

12. *καὶ λέγοντες*] Or *καὶ λέγουσι*. All else have *λέγοντες* or *λεγόντων*, and om. *καί*.

*ἄξιος εἶ*] So apparently S; though all else give *ἄξιός ἐστι*. With *εἶ*, *ἄξιος* is to be read (with A), rather than *ἄξιον* (with ℵ Q [P *hiat*], and all mss.). Cp. iv. 11.

13. *ἐν τῇ γῇ*] So rec., with a few mss., *pr*, and some other versions: against Σ, *g* and *vg*, and the other authorities, which have *ἐπὶ τῆς γῆς*.

*ἐν τῇ θαλάσσῃ*] With ℵ alone of Greek copies; also Σ, and lat. The rest, followed by rec., *ἐπὶ τῆς θαλάσσης*.

*ὅ ἐστι*] S alone. P Q [Tisch. overlooks the former] and some mss. read ἃ *ἐστι* (so rec.); A and many mss., *ἐστί* only: ℵ and a few mss. om. both (as does Σ).

*καὶ ἤκουσα λέγοντας*] A P, most mss., and the lat. (except *g* and *arm*), and most versions, followed by rec., om. *καί*: ℵ and (with some variation before and after) Q ins. it; as also Σ (which, however, deviates in what follows). It is to be noted that Q, with *arm*, and perhaps *g*, supports S in making a new sentence and even paragraph begin with *καί*, and in treating the following datives as connected with *λέγοντας*, not as part of the ascription.

καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν
14 αἰώνων. Καὶ τὰ τέσσαρα ζῶα
λέγοντα ἀμήν. καὶ οἱ πρεσβύτεροι
VI. ἔπεσαν καὶ προσεκύνησαν. καὶ εἶδον
ὅτε ἤνοιξε τὸ ἀρνίον μίαν ἐκ τῶν
ἑπτὰ σφραγίδων· καὶ ἤκουσα ἑνὸς
ἐκ τῶν τεσσάρων ζώων λέγοντος, ὡς
2 φωνὴ βροντῶν, ἔρχου καὶ ἴδε. καὶ
ἤκουσα καὶ εἶδον καὶ ἰδοὺ ἵππος
λευκός· καὶ ὁ καθήμενος ἐπ' αὐτόν,
ἔχων τόξον· καὶ ἐδόθη αὐτῷ στέ-
φανος· καὶ ἐξῆλθε νικῶν *καὶ
ἐνίκησε¶ καὶ ἵνα νικήσῃ.
3 Καὶ ὅτε ἤνοιξε τὴν σφραγῖδα τὴν
δευτέραν, ἤκουσα τοῦ δευτέρου ζώου
4 λέγοντος ἔρχου. καὶ ἐξῆλθεν ἵππος
πυρρός· καὶ τῷ καθημένῳ ἐπ' αὐτόν,
ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἐκ
τῆς γῆς, ἵνα ἀλλήλους σφάξουσι·
καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη.
Καὶ ὅτε ἠνοίγη ἡ σφραγὶς ἡ τρίτη, 5
ἤκουσα τοῦ τρίτου ζώου λέγοντος
ἔρχου. καὶ ἰδοὺ ἵππος μέλας καὶ ὁ
καθήμενος ἐπ' αὐτὸν *ἔχων ζυγὸν¶
ἐν τῇ χειρὶ αὐτοῦ. καὶ ἤκουσα 6
φωνὴν ἐκ μέσου τῶν ζώων λέγουσαν,
χοῖνιξ σίτου δηναρίου, καὶ τρεῖς
χοίνικες κριθῆς δηναρίου· καὶ τὸν
οἶνον καὶ τὸ ἔλαιον μὴ ἀδικήσῃς.
Καὶ ὅτε ἤνοιξε τὴν σφραγῖδα τὴν 7
τετάρτην, ἤκουσα φωνὴν τοῦ
ζώου λέγοντος ἔρχου. καὶ εἶδον 8
ἵππον χλωρόν· καὶ τοῦ καθημένου
ἐπάνω αὐτοῦ ὄνομα αὐτοῦ ὁ θάνατος·
καὶ ὁ ᾅδης ἀκολουθεῖ αὐτῷ· καὶ
ἐδόθη αὐτῷ ἐξουσία ἐπὶ τὸ τέταρτον
τῆς γῆς· ἀποκτεῖναι ἐν ῥομφαίᾳ
καὶ ἐν λιμῷ καὶ ἐν θανάτῳ· καὶ

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14. *λέγοντα*] So Q and many mss.: but ℵ A P and most authorities (including Σ) have *ἔλεγον*.

VI. 1. *βροντῶν*] All else singular.

2. *καὶ ἤκουσα*] S only: all else om.

*νικῶν *καὶ ἐνίκησε¶ καὶ ἵνα νικήσῃ*] As pointed, S gives (lit.) *νικήτης καὶ νικῶν καὶ* . . . But a slight change (of pointing only) gives the reading as above; which, though an evident conflation, was probably in the Greek original of S. A like conflation is still found in mss. 32, 36. In ℵ, *ἐνίκησε* is substituted for *ἵνα νικήσῃ*, and this reading, of course, supplied one member of the conflate reading.

Possibly, however, the *νικήτης καὶ νικῶν* of S merely represents two alternative forms (the former supported by Σ *d l p*, the latter by Σ *n*) of rendering the participle. If so, the conflation is due to a Syriac scribe, not to the Greek original. See note on Syr. text.

4. *ἵππος*] All else prefix *ἄλλος*.

*ἵνα*] So Q and most mss. and versions: but ℵ A C P, some mss., Σ, and lat. and rec, prefix *καί*.

*σφάξουσι*] Or *σφάξωσι*.

5. *ἠνοίγη ἡ σφραγὶς ἡ τρίτη*] So S, and similarly mss. 28, 73, 79: all else, *ἤνοιξε τὴν σφραγῖδα τὴν τρίτην*.

*καὶ ἰδού*] So Q and many mss., *g* and *vg* [*el*, with *arm*, &c.; not *am*]: Σ, and the rest, prefix (*pr* substitutes) *καὶ εἶδον*.

**ἔχων ζυγόν*] S has *ἦν ζυγός*. See note on Syr. text for this correction.

6. *φωνήν*] So Σ, and Q, and most mss. and versions: but ℵ A C P, a few mss., and lat. (except *pr*) prefix *ὡς*.

*ἐκ μέσου τῶν*] All else, *ἐν μέσῳ τῶν τεσσάρων*.

*κριθῆς*] So Q, &c.; for *κριθῶν* of the other MSS., a few mss., and Σ.

*τὸν οἶνον καὶ τὸ ἔλαιον*] So one ms. (36), and lat., except *g*: Σ and the other authorities place *τὸ ἔλαιον* first.

*ἀδικήσῃς*] Or *-σεις*.

7. *ζώου*] All else prefix *τετάρτου*.

8. *καὶ εἶδον ἵππον χλωρόν*] So *pr* only: nearly all else [*καὶ εἶδον*] *καὶ ἰδοὺ ἵππος χλωρός*.

*τοῦ καθημένου . . . ὄνομα αὐτοῦ*] Or, *τὸ ὄνομα τοῦ καθημένου . . .* So S alone: all else *ὁ καθημένος . . . ὄνομα αὐτῷ*.

*ἐπάνω αὐτοῦ*] Lit., *ἐπ' αὐτόν*.

*ἀκολουθεῖ*] Or *ἠκολούθει*.

*ἐδόθη αὐτῷ*] So Q and most mss., and all versions: the other MSS. and mss. have *ἐδόθη αὐτοῖς*.

9 ὑπὸ τῶν θηρίων τῆς γῆς. Καὶ ὅτε
ἤνοιξε τὴν σφραγῖδα τὴν πέμπτην,
εἶδον ὑποκάτω τοῦ θυσιαστηρίου, τὰς
ψυχὰς τὰς ἐσφαγμένας διὰ τὸν λόγον
τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν
10 Ἰησοῦ, ἣν εἶχον· καὶ ἔκραξαν
φωνῇ μεγάλῃ λέγοντες· ἕως πότε ὁ
δεσπότης ὁ ἅγιος καὶ ἀληθινός,
οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν
ἐκ τῶν κατοικούντων ἐπὶ τῆς γῆς;
11 καὶ ἐδόθη ἑκάστῳ αὐτῶν στολὴ
λευκή· καὶ ἐρρέθη ἵνα ἀναπαύσωνται
ἕως καιροῦ χρόνον μικρόν· ἕως οὗ
πληρωθῶσι καὶ οἱ σύνδουλοι αὐτῶν
καὶ οἱ ἀδελφοὶ αὐτῶν οἱ μέλλοντες
12 ἀποκτείνεσθαι ὡς καὶ αὐτοί. καὶ
εἶδον ὅτε *ἤνοιξε¶ τὴν σφραγῖδα τὴν
ἕκτην, καὶ *σεισμὸς¶ μέγας ἐγένετο·
καὶ ὁ ἥλιος μέλας ἐγένετο ὡς *σάκκος¶
τρίχινος· καὶ ἡ σελήνη ὅλη ἐγένετο
αὐτῇ ὡς αἷμα· καὶ οἱ ἀστέρες τοῦ 13
οὐρανοῦ ἔπεσαν ἐπὶ τὴν γῆν, ὡς συκῆ
βάλλουσα τοὺς ὀλύνθους αὐτῆς ἀπὸ
ἀνέμου μεγάλου σειομένη. καὶ ὁ 14
οὐρανὸς *ἀπεχωρίσθη¶, †καὶ¶ ὡς
βιβλία ἑλίσσονται· καὶ πᾶν ὄρος καὶ
πᾶσα νῆσος ἐκ τοῦ τόπου αὐτῶν
ἐκινήθησαν. καὶ οἱ βασιλεῖς τῆς γῆς 15
καὶ οἱ μεγιστᾶνες καὶ οἱ χιλίαρχοι
καὶ οἱ πλούσιοι καὶ οἱ ἰσχυροί, καὶ
πᾶς δοῦλος καὶ ἐλεύθερος, ἔκρυψαν
ἑαυτοὺς εἰς τὰ σπήλαια καὶ εἰς
τὰς πέτρας τῶν ὀρέων· καὶ λέγουσι 16
τοῖς ὄρεσι καὶ ταῖς πέτραις πέσετε
ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ
προσώπου τοῦ ἀρνίου· ὅτι ἦλθεν 17

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*ὑπὸ τῶν θηρίων*] Lit., *ἐν τῷ θηρίῳ* (Σ, *ἀπὸ τοῦ θ.*): but (*a*) *ὑπό* in this sense has no exact equivalent in Syriac, and the stop after *θανάτῳ* seems intended to indicate the change of preposition; (*b*) the word which stands for *θηρίον* is capable of a plural meaning.

9. *τὰς ἐσφαγμένας*] All else, *τῶν ἐσφαγμένων*.

Ἰησοῦ] S alone; but three mss. have Ἰησοῦ Χριστοῦ (cp. i. 2, 9, xii. 17, &c.): a few authorities, *αὐτοῦ*: Σ with Q and many mss., *τοῦ ἀρνίου*. The rest om.

*λέγοντες*] Or *καὶ λέγουσιν*: lit., *καὶ λέγοντες*.

11. *ἑκάστῳ αὐτῶν*] So Σ, with some little support (mss. 28, 73). The true reading is probably *αὐτοῖς ἑκάστῳ*, as ℵ A C P and many mss.; but Q and many others have *αὐτοῖς* simply.

*ἐρρέθη*] All else add *αὐτοῖς*.

*ἀναπαύσωνται*] Or *-ονται*.

*ἕως καιροῦ*] Or perhaps *ἔτι*, which all else read.

*ἕως οὗ*] Or *ἕως* simply.

12. **ἤνοιξε*] S, by an error of pointing, represents *ἀνοίγει*.

**σεισμός*] S has *φῶς*, a scribe's error between two similar Syriac words. See note on Syr. text.

**σάκκος*] S represents *ἀσκός*, but a change of one letter in the Syr. (see note on it) restores *σάκκος*.

*αὐτῇ*] Or *αὐτῷ*: S alone ins.

13. *ἐπί*] So ℵ and ms. 47, and *vg*, for *εἰς*. Cp. ix. 1.

*βάλλουσα*] So Σ, with ℵ and some mss. The other MSS., some mss., and lat., followed by rec., read *βάλλει*: many mss. *βαλοῦσα*.

*ἀπό*] So Σ, with ℵ and two mss. only. The Syriac preposition in S and Σ represents *ἀπό* or *ἐκ*, rather than *ὑπό* which is the reading of the other Greek authorities. See note on verse 8.

*ἀνέμου μεγάλου*] Rather *ἀν. ἰσχυροῦ*, but for this adjective there is no evidence.

14. **ἀπεχωρίσθη*] S has a verb = *ἐτάκη* or *ἀπετάκη*: but as this has no support, and is apparently due to a mistake of the Syriac scribe (by transposition of two letters—see note on Syr. text), I restore *ἀπεχωρίσθη*.

†*καὶ ὡς*] Rather perhaps om. *καί* (else unsupported), and read the following words in sing.: see note on Syr. text.

*ἑλίσσονται*] Lit., *εἱλίχθησαν* (or sing.). All else have singular, and (except perhaps ms. 152) ptcp.

*πᾶσα*] S alone ins.

*ἐκινήθησαν*] S and Σ use here the same verb as for *σειομένη* in last verse. Possibly they read *ἐσαλεύθησαν* here (as ms. 95), and *σαλευομένη* there (as A and ms. 12). But this verb = *κιν̈ω̄*, ii. 5, *supr.*

15. *οἱ ἰσχυροί*] Or possibly *οἱ δυνατοί*, as rec. reads (with doubtful authority); lit., *αἱ δυνάμεις*.

16. *προσώπου*] S alone om. *τοῦ καθημένου ἐπὶ τοῦ θρόνου καὶ ἀπὸ τῆς ὀργῆς*, after this word.

ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτῶν· καὶ τίς δύναται σταθῆναι;

VII. Καὶ μετὰ τοῦτο εἶδον, τέσσαρας ἀγγέλους ἑστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς γῆς· καὶ κρατοῦντας τοὺς τέσσαρας ἀνέμους· ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης, μήτε ἐπὶ πᾶν δένδρον.

2 καὶ εἶδον ἄλλον ἄγγελον ἀναβαίνοντα ἀπὸ ἀνατολῶν ἡλίου, ἔχοντα σφραγῖδα Θεοῦ ζῶντος· καὶ ἔκραξε φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις οἷς ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ

3 τὴν θάλασσαν λέγων, μὴ ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα, ἄχρις οὗ σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἐπὶ τῶν μετώπων αὐτῶν.

4 Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ἑκατὸν καὶ τεσσαράκοντα καὶ τέσσαρες χιλιάδες, ἐκ πάσης φυλῆς Ἰσραήλ. Ἐκ φυλῆς 5
Ἰούδα δώδεκα χιλιάδες· ἐκ φυλῆς
Ῥουβὴν δώδεκα χιλιάδες· ἐκ φυλῆς
Γὰδ δώδεκα χιλιάδες· ἐκ φυλῆς 6
Ἀσήρ, δώδεκα χιλιάδες· ἐκ φυλῆς
Νεφθαλί, δώδεκα χιλιάδες· ἐκ
φυλῆς Μανασσῆ, δώδεκα χιλιάδες·
ἐκ φυλῆς Συμεών, δώδεκα χιλιάδες· 7
ἐκ φυλῆς Ἰσαχὰρ δώδεκα χιλιάδες·
ἐκ φυλῆς Λευὶ δώδεκα χιλιάδες· ἐκ 8
φυλῆς Ζαβουλών, δώδεκα χιλιάδες·
ἐκ φυλῆς Ἰωσήφ, δώδεκα χιλιάδες.
ἐκ φυλῆς Βενιαμὶν δώδεκα χιλιάδες
ἐσφραγισμένοι. καὶ μετὰ ταῦτα εἶδον 9
ὄχλον πολὺν ὃν ἀριθμῆσαι αὐτὸν
οὐδεὶς ἠδύνατο· ἐκ παντὸς ἔθνους
καὶ φυλῆς καὶ λαῶν καὶ γλωσσῶν,

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17. αὐτῶν] So ℵ [*l n p*; not *d*], with A C and one ms. (38), and lat., except *pr*: all else αὐτοῦ.

VII. 1. καί κρατοῦντας] So mss. 28, 73, 94: all else om. καί.

ἀνέμους] The Greek copies, except ms. 38, ins. τῆς γῆς after this word, and so ℵ, &c.: a few versions, including *arm* and other texts of *vg* [not *cl.*, nor *am*, &c.], om.

2. ἀναβαίνοντα] The Syr. text is slightly uncertain (see note on it), and may be read either as preterite, or present ptcp. If the former is adopted (= ὃς ἀνέβη) it may imply that the original of S had ἀναβάντα (with ms. 1, and rec.). But S often uses pret. for pres. ptcp. (as in the closely parallel passage, xviii. 1, ἄγγελον καταβαίνοντα is rendered as if it were ὃς κατέβη). I therefore retain ἀναβαίνοντα, with nearly all. ℵ is doubtful.

ἀνατολῶν] So A and one ms. (90); so too xvi. 12 *infr.*: ℵ with all else, -λῆς. But the plural in S, being idiomatic, is not conclusive as to the Greek.

3. μήτε (*bis*)] Or μηδέ (as ℵ).

μήτε τὰ δένδρα] Lit., καὶ μήτε (or μηδέ).

ἄχρις οὗ] Or ἄχρις simply (cp. ἕως οὗ, vi. 11). The Greek copies vary here and xv. 8; ii. 25 they ins., xvii. 17 they om., οὗ.

σφραγίσωμεν] Or -ομεν.

Θεοῦ] Without ἡμῶν following: so a few mss. and versions (not ℵ).

4. S alone om. ἐσφραγισμένοι [-ων] after the numerals; but a few mss. om. them and it together.

Ἰσραήλ] ℵ reads Ἰσραηλιτῶν: all else υἱῶν Ἰσραήλ.

5. S (with aeth. alone) om. ἐσφραγισμένοι [-αι] here (after the first χιλ.) and ins. only in verse 8: S *n* and ℵ *l* ins. here, but om. from verse 8 (with *pr*): rec. ins. after every tribe (12 times), with a very few mss., *g* and *vg*; but all MSS. and most mss., ℵ *n p* [*d* doubtful], twice only—here and verse 8.

6. Note that S (as also ℵ) favours the spelling Νεφθαλί (ℵ), and, perhaps, also Μανασῆ (Q), and in verse 7 Ἰσαχάρ (C Q and many mss.); and S transposes Issachar and Levi. S *n* om. Levi; see note on Syr. text.

9. καί] S alone ins. (see note on Syr. text).

ὄχλον πολύν] So A, with *pr* and other forms of *vt* (but not *g*), *vg*, &c.: ℵ, and the Greek generally, have καὶ ἰδοὺ ὄχλος πολύς, but C om. ἰδού.

ὃν ἀριθμῆσαι αὐτόν] Lit., οὗ εἰς ἀριθμὸν αὐτοῦ. Cp. first note on ii. 21 *supr.*

φυλῆς] Or plural, as all else, except *pr*.

ἑστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ ἀρνίου, καὶ περιβεβλημένοι στολὰς λευκάς· καὶ φοίνικες ἐν
10 ταῖς χερσὶν αὐτῶν· καὶ κράζοντες φωνῇ μεγάλῃ καὶ λέγοντες· ἡ σωτηρία τῷ Θεῷ ἡμῶν καὶ τῷ καθημένῳ ἐπὶ
11 τοῦ θρόνου καὶ τῷ ἀρνίῳ. καὶ πάντες οἱ ἄγγελοι εἱστήκεισαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων· καὶ ἔπεσον ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν
12 λέγοντες· ἀμήν· ἡ δόξα καὶ ἡ εὐλογία καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς
13 αἰῶνας τῶν αἰώνων ἀμήν. Καὶ ἀπεκρίθη εἷς ἐκ τῶν πρεσβυτέρων λέγων μοι· οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκὰς τίνες
14 εἰσί; καὶ πόθεν ἦλθον; καὶ εἴρηκα αὐτῷ· κύριέ μου σὺ οἶδας. καὶ εἶπέ μοι· οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἐλεύκαναν αὐτὰς ἐν τῷ αἵματι τοῦ ἀρνίου. διὰ τοῦτό εἰσιν ἐνώπιον τοῦ 15
θρόνου τοῦ Θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει ἐπ' αὐτούς· οὐ πει- 16
νάσουσιν οὐδὲ διψήσουσιν· οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς ὁ ἥλιος, οὐδὲ πᾶν καῦμα· ὅτι τὸ ἀρνίον τὸ ἀνὰ 17
μέσον τοῦ θρόνου ποιμανεῖ αὐτούς· καὶ ὁδηγήσει αὐτοὺς ἐπὶ ζωὴν καὶ ἐπὶ πηγὰς ὑδάτων· καὶ ἐξαλείψει πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.
Καὶ ὅταν ἤνοιξε τὴν σφραγῖδα VIII.
τὴν ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ, ὡς ἡμιώριον. Καὶ εἶδον τοὺς 2
ἑπτὰ ἀγγέλους οἳ ἐνώπιον τοῦ Θεοῦ εἱστήκεισαν· καὶ ἐδόθησαν αὐτοῖς

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*ἑστῶτες*] So apparently S and Σ (with ℵ A P and some mss.). But the Syriac (as also Latin) is inconclusive here; and possibly *ἑστῶτας* (of Q and most mss.) may be intended by both; or *ἑστώτων* of C and ms. 38.

*καὶ περιβεβλημένοι*] Or *-ους*. The accusat. is read by ℵ A C Q and most mss., and *g*: the nominat. by P and a few mss.; also by *pr* and *vg*. The insertion of *καί*, in which S is supported only by *pr*, and other early citations of *vt*, seems to indicate that this ptcp. is meant to be of same case as the preceding one. But the Greek of this passage is (if the best copies may be trusted) so ungrammatical that one cannot draw any certain conclusions as to the text.

*φοίνικες*] Or *-κας*.

10. *κράζοντες . . . . καὶ λέγοντες*] Or *κράζουσι . . . καὶ λέγουσιν*. But for *λέγουσιν* there seems to be no authority; and *λέγοντες* with *καί* prefixed seems to require *κράζοντες*, though the Greek evidence for it is slight, and for *καί* (which Σ om.) slighter.

*καὶ τῷ καθ.*] Καί is peculiar to S.

11. At end of verse, S alone om. *καὶ προσεκύνησαν τῷ Θεῷ*.

12. *ἡ εὐλογία καί*] All else place these words before *ἡ δόξα*.

14. *εἴρηκα*] Or *εἶπον*.

16. S, with ms. 36, om. *ἔτι* after both *πεινάσουσιν* and *διψήσουσιν*, supported in the first case by ℵ, and in the second by P and a few mss. (1, 36, 38, &c.). A Q and most mss. ins. in both places. Σ agrees with ℵ [*d l p*; but *n* with Q], as do also *pr* and *vg*; but *g* with P [C *hiat*, vii. 14–17].

*οὐδὲ . . . οὐδὲ μή*] Or *οὐδὲ μή . . . οὐδ' οὐ μή*.

17. *ἐπὶ ζωὴν καὶ ἐπὶ πηγάς*] S alone: for *ἐπὶ ζωῆς π.* (MSS., most mss., lat. and other versions), or *ἐπὶ ζώσας π.* (some mss.); Σ doubtful.

*ἐξαλείψει*] S alone om. *ὁ θεός* after this verb.

VIII. 1. *ὅταν*] Or *ὅτε*.

2. *εἱστήκεισαν*] So S and Σ, supported by *g*, and ms. 38 and a few others (with varying orthography). All else have *ἑστήκασι* (*pr* and *vg*, *stantes*, which is indecisive).

3 ἑπτὰ σάλπιγγες. Καὶ ἄλλος ἦλθε καὶ ἐστάθη ἐπὶ τοῦ θυσιαστηρίου· ἔχων λιβανωτὸν χρυσοῦν· καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ ταῖς προσευχαῖς τῶν ἁγίων πάντων, ἐπὶ τὸ θυσια-
4 στήριον τὸ ἐνώπιον τοῦ θρόνου. καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων, ἐκ χειρὸς
5 τοῦ ἀγγέλου ἐνώπιον τοῦ Θεοῦ. καὶ εἴληφεν ὁ ἄγγελος τὸ λιβανωτόν, καὶ ἐγέμισεν αὐτὸ ἐκ τοῦ πυρὸς τοῦ ἐπὶ τοῦ θυσιαστηρίου, καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένετο βρονταὶ καὶ φωναὶ καὶ ἀστραπαὶ καὶ σεισμός.

6 Καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας, ἡτοίμασαν ἑαυτοὺς
7 ἵνα σαλπίσωσι. Καὶ ὁ πρῶτος ἐσάλπισε· καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα ἐν ὕδατι καὶ ἐβλήθησαν εἰς τὴν γῆν· καὶ τὸ τρίτον τῆς γῆς κατεκάη· καὶ τὸ τρίτον τῶν δένδρων κατεκάη. καὶ πᾶς χόρτος τῆς γῆς κατεκάη. Καὶ ὁ δεύτερος ἐσάλπισε· 8
καὶ ἐγένετο ὡς ὄρος μέγα καιόμενον ἔπεσεν εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα· καὶ 9
ἀπέθανε τὸ τρίτον πάντων τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ τὸ ἔχον ψυχήν. καὶ τὸ τρίτον τῶν πλοίων διεφθάρη. Καὶ ὁ τρίτος ἐσάλπισε, 10
καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καιόμενος ὡς λαμπάς· καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων,
καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται 11
ὁ Ἄψινθος· καὶ ἐγένετο τὸ τρίτον

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3. ἄλλος] S alone omits ἄγγελος after this word.

ταῖς προσευχαῖς] Lit., ἐν ταῖς πρ., and so in next verse; but as it seems probable that S treats the dative as instrumental in both places, I think it best not to translate the prefixed preposition. 𝔖 [*d n p*; but *l* doubtfully] uses the same prefix here; but in next verse that of the genitive. S is alone in omitting ἵνα δώσει [δώσῃ, *or* δῷ] before these words.

θυσιαστήριον] S alone om. to add τὸ χρυσοῦν.

5. τοῦ ἐπὶ τοῦ θυσιαστηρίου] All else om. τοῦ ἐπί [C *hiat*, viii. 5–ix. 16].

ἐγένετο] All else plural, except ms. 68.

7. ἐν ὕδατι] Or ὕδατι. So 𝔖 [*l u*; for which *d* has ἐν οὐρανῷ]: but 𝔖 *p*, with all else, ἐν αἵματι. The words αἵματι and ὕδατι might readily be confounded; but the equivalent words in Syriac are more nearly alike, and perhaps it would have been better to restore *αἵματι in the Greek text. See, however, note on Syr. text.

ἐβλήθησαν] So 𝔖, and a few mss.: the rest ἐβλήθη.

χόρτος τῆς γῆς] All else have χλωρός instead of τῆς γῆς: but possibly the Syr. noun is meant to represent χόρτος χλωρός, as Mk. vi. 39 (Psh.). See note on Syr. text.

8. δεύτερος] Without ἄγγελος following: so ℵ alone.

ἐγένετο ὡς] So ms. 95: all else om. ἐγένετο.

καιόμενον] So Q and many mss.: the other Greek copies, and nearly all the versions (including 𝔖), prefix πυρί.

ἔπεσεν] All else, ἐβλήθη, which perhaps S intends.

9. πάντων] S and 𝔖 alone ins. [*l* with *].

τὸ ἔχον] All else, τὰ ἔχοντα.

ψυχήν] So ℵ alone of Greek copies: all the rest, and lat. and most versions, plural [A *hiat*].

διεφθάρη] So rec., with Q and many mss., and lat.; the other mss. and versions (including 𝔖) have plural.

10. τρίτος] All else add ἄγγελος: so verse 12, and ix. 1.

λαμπάς] The word here used in S usually represents φλόξ, and in the only other place where λ. occurs in Apoc. (iv. 5) it is rendered differently. But I see no reason to doubt that λ. was found here in the Greek original: it is a word which seems to have had no proper equivalent in Syriac, and is usually transliterated not only by 𝔖 (as here) and Hkl., but by Psh.

11. ὁ Ἄψινθος] S clearly distinguishes ἄψινθος here from ἀψίνθιον in next sentence. See next note.

τῶν ὑδάτων ὡς ἀψίνθιον· καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον· ὅτι ἐπι-
12 κράνθησαν τὰ ὕδατα. Καὶ ὁ τέταρτος ἐσάλπισε, καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν ἀστέρων· καὶ ἐσκοτίσθησαν τὸ τρίτον αὐτῶν· καὶ ἡ ἡμέρα οὐκ ἔφαινε τὸ τρίτον
13 αὐτῆς· καὶ ἡ νὺξ ὁμοίως. Καὶ ἤκουσα ἑνὸς ἀετοῦ πετομένου ἐν τῷ οὐρανῷ λέγοντος· οὐαὶ οὐαὶ οὐαὶ τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ἐκ τῆς φωνῆς τῶν σαλπίγγων τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.
IX. Καὶ ὁ πέμπτος ἐσάλπισε, καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα ἐπὶ τῆς γῆς, καὶ ἐδόθη αὐτῷ ἡ κλεὶς τῶν φρεάτων τῆς ἀβύσσου. καὶ 2
ἀνέβη καπνὸς ἐκ τῶν φρεάτων, ὡς καπνὸς καμίνου μεγάλης καιομένης· καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἀὴρ ἐκ τοῦ καπνοῦ τῶν φρεάτων. καὶ ἐκ τοῦ 3
καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία ἣν ἔχουσιν οἱ σκορπίοι τῆς γῆς· καὶ ἐρρέθη 4
αὐταῖς ἵνα μὴ ἀδικήσωσι τὸν χόρτον τῆς γῆς· καὶ πᾶν χλωρὸν οὐδὲ δένδρα· εἰ μὴ τοὺς ἀνθρώπους οἵτινες οὐκ ἔχουσι τὴν σφραγῖδα τοῦ Θεοῦ ἐπὶ τῶν μετώπων αὐτῶν. καὶ ἐδόθη 5
αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτούς, ἀλλὰ βασανισθήσονται μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου ὅταν πέσῃ ἐπ' ἄν-

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ὡς ἀψίνθιον] (i) For ὡς, all else, except *pr* and *h*, read εἰς. (ii) A few mss. (7, 28, 79) agree with S in reading ἄψινθος . . . ἀψίνθιον: nearly all else read ἄψινθον (for -ιον); ℵ alone of Greek copies reads the latter word in both places.

ὅτι ἐπικράνθησαν τὰ ὕδατα] S alone, for ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.

12. καὶ ἐσκοτίσθησαν] Or -ίσθη, which is the reading of the three mss. (35, 68, 87) which (with the *Comm.* of Andreas [Cod. Coislin.], and the Armenian version) support S in substituting καί with indicative for ἵνα σκοτισθῇ, the best attested and usual reading. Σ combines both into a conflate reading: in *l n*, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν [·] καὶ ἐσκοτίσθησαν· [καὶ] ἡ ἡμέρα μὴ φάνῃ [or φανῇ, or φαίνῃ]: in *d p* more skilfully, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν· καὶ ἐσκοτίσθη ἡ ἡμέρα ἵνα μὴ φάνῃ [or as above]. See note on Syr. text.

οὐκ ἔφαινε] For μὴ φάνῃ [φαίνῃ], with the same three mss. (cp. note on χειρί, ii. 1) and *Comm.*

13. καὶ ἤκουσα] All else prefix καὶ εἶδον.

τῷ οὐρανῷ] All else μεσουρανήματι [-ίσματι), which probably S intends. Cp. xiv. 6, xix. 17.

λέγοντος] All else add φωνῇ [μεγάλῃ].

τοῖς κατοικοῦσιν] Or τοὺς κατοικοῦντας.

τῆς φωνῆς] All else τῶν λοιπῶν φωνῶν, except Σ [*dhp*; not *l*], which reads τῆς φωνῆς τῶν λοιπῶν.

τῶν σαλπίγγων] So Σ; all else τῆς σάλπιγγος.

IX. 1. ἐπὶ τῆς γῆς] So mss. 38, 97, for εἰς τὴν γῆν, of nearly all else. Cp. vi. 13.

τῶν φρεάτων] All else τοῦ φρέατος, here, and next verse (*bis*).

2. μεγάλης καιομένης] So a few mss. (36, 38, &c.) and *g*; but ℵ A P, many mss., *h*, *pr*, and *ry*, and other versions, followed by rec., om. the latter word; Q and many mss., and Σ, the former.

3. αὐταῖς] Or αὐτοῖς (here, and verses 4 and 5). S and Σ are indecisive here, the Syriac words for ἀκρίδες and for σκόρπιοι both being masc. Rec. has the fem., following P and most mss., against ℵ, in all these places; A has fem. in verses 3 and 4 only; Q in verse 5 only.

ἣν ἔχουσιν] All else have ὡς for ἣν, and all (except Σ) add ἐξουσίαν after ἔχουσιν.

4. ἀδικήσωσι] Or -σουσι.

καὶ πᾶν] Nearly all else, οὐδὲ [μηδὲ] πᾶν.

δένδρα] All else, πᾶν δένδρον.

αὐτῶν] So Σ, with Q and most mss., *pr*, and *ry* [*el*, with most], and other versions: the other MSS., a few mss., *g*, and *am*, *arm*, &c., om.

5. βασανισθήσονται] Or -θῶσι. All else prefix ἵνα.

πέσῃ ἐπ'] S alone; but the MSS. and many mss. read (by etacism) πέσῃ without ἐπί: against παίσῃ, which the other authorities give (except a few mss., which have πλήξῃ). Cp. vii. 16, where one is tempted to conjecture παίσῃ for πέσῃ ἐπ', in view of this passage, and also of Esai. xlix. 10 [LXX].

θρωπον. καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον καὶ οὐ μὴ εὕρωσιν αὐτόν· καὶ ἐπιθυμήσουσιν ἀποθανεῖν, καὶ φεύξεται ὁ θάνατος ἀπ' αὐτῶν. καὶ τὸ ὁμοίωμα τῶν ἀκρίδων ὅμοιον ἵπποις ἡτοιμασμένοις εἰς πόλεμον. καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῷ· καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν· καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων. καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς· καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων ἵππων πολλῶν τρεχόντων εἰς πόλεμον. καὶ ἔχουσιν οὐρὰς ὁμοίας σκορπίῳ· καὶ κέντρα †δὲ¶ ἐν ταῖς οὐραῖς αὐτῶν· καὶ ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε. καὶ ἔχουσιν ἐπ' αὐτῶν *βασιλέα¶ τὸν ἄγγελον τῆς ἀβύσσου· ᾧ ὄνομα Ἑβραϊστὶ Ἀβαδδών· καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολύων. ἡ οὐαὶ ἡ μία ἀπῆλθεν, ἰδοὺ ἔρχονται ἔτι δύο οὐαί. Μετὰ ταῦτα ὁ ἕκτος ἄγγελος ἐσάλπισε. καὶ ἤκουσα φωνὴν μίαν, ἐκ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ Θεοῦ· λέγοντα τῷ ἕκτῳ ἀγγέλῳ ὁ ἔχων τὴν σάλπιγγα, λῦσον τοὺς τέσ-

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6. οὐ μὴ εὕρωσιν] Or εὑρήσουσιν (or -ωσιν).

φεύξεται] S and Σ, with Q and most mss., and lat., followed by rec.; against φεύγει of A P (א φυγη) and a few mss., followed by rev.

7. τὸ ὁμοίωμα] All else τὰ ὁμοιώματα, except Σ and *g*.

ὅμοιον] Or ὅμοια, with nearly all authorities; or ὅμοιοι, with א alone. Σ apparently supports א, but its text shows signs here of conflation with S. See note on Syr. text.

στέφανοι ὅμοιοι . . . ἀνθρώπων] S, by omitting the points which mark the plural, appears to make these nouns singular; but I treat this as an oversight of the scribe (and so in Σ *l* as regards the former), and retain the plural, with all the other authorities. The word by which πρόσωπα is here rendered is, though plural in form, the usual equivalent of πρόσωπον, but is used also, as here, for the plural.

8. εἶχον] Or ἔχουσι (as verses 10 and 11, but not 9); but for this reading there is here no authority.

λεόντων] So *h*: all else add ἦσαν, except ms. 73.

9. θώρακας . . . θώρακας σιδηροῦς] S (not Σ) writes these words as singular (cp. verse 7, στέφανοι . . .).

10. σκορπίῳ] All else plural. [C *hiat*, x. 10—xi. 5.]

καὶ κέντρα †δὲ¶ ἐν] The δέ is obelized in S. The reading καὶ κέντρα ἐν is supported by many mss. and versions, including *vg*, but *vt* is doubtful. But the MSS., many mss., Σ and other versions, give καὶ κέντρα καὶ ἐν. The reading of rec., καὶ κέντρα ἦν ἐν, is weakly supported.

καὶ ἡ ἐξουσία αὐτῶν] A few mss. (1, 36, 79, &c.), *h*, and *pr*, and *vg* [*el*, with *arm*, &c.; not *am*, &c.] give καί: the rest (including all MSS., *g*, and Σ) om.; Σ, with Q and many mss., reading ἐξουσίαν ἔχουσιν.

11. καὶ ἔχουσιν] P and some mss., lat., Σ, and most versions, ins. καί: the rest om. The Greek copies are divided between ἔχουσιν and ἔχουσαι: of the lat., *h*, *pr*, and *vg*, have *habebant*; *g*, *habent*.

*βασιλεα] The word in S represents ἄγγελον: but as it differs from that which represents βασιλέα by the insertion of but a single letter, I treat it as a clerical error (see note on Syr. text), and restore βασιλέα.

ᾧ ὄνομα] Lit., οὗ ὄνομα [αὐτοῦ]. One ms. (18) reads as above, and so א (with αὐτῷ added); *h*, *pr*, and *vg*, *cui nomen*, as also Σ [*d l p*]. A P Q and most mss. have only ὄνομα αὐτῷ, and so *g*; also Σ *n* (with καί prefixed).

Ἀβαδδών] See note on Syr. text.

Ἑλληνικῇ . . . Ἀπολύων] (i) Lit., Συριακῇ: so *vg* adds *latine* . . . *Exterminans* (and *vt* similarly). (ii) Two mss. (49, 98) read (as S) ἀπολύων = *Looser*. See note on Syr. text; and cp. verse 14 (λῦσον).

12, 13. Μετὰ ταῦτα ὁ ἕκτος] This reading is supported by א alone of Greek copies, and copt. alone of versions. Q and one ms. (14) have Καὶ μετὰ ταῦτα ὁ . . .; many mss., Μετὰ ταῦτα καὶ ὁ . . .; but A P, and most authorities (including Σ and *g* and *vg*), followed by rec., connect μετὰ ταῦτα with the preceding verse and place a full stop after, with Καί following.

14. λέγοντα] Or -οντος, or -ουσαν.

ὁ ἔχων] Or τῷ ἔχοντι, but for this there is little authority—and less (if any) for ὃς εἶχε of rec.

σαρας ἀγγελους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. 15 καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ εἰς τὴν ἡμέραν καὶ εἰς τὸν μῆνα· καὶ εἰς τὸν ἐνιαυτόν, ἵνα ἀποκτείνωσι τὸ 16 τρίτον τῶν ἀνθρώπων. καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ ἱππικοῦ, δύο μυριάδας μυριάδων ἤκουσα τὸν ἀρι- 17 θμὸν αὐτῶν. καὶ τοὺς καθημένους ἐπ' αὐτῶν ἔχοντας θώρακας πυρίνους· καὶ †ὑάκινθον θειώδη·¶ καὶ αἱ κεφαλαὶ τῶν ἵππων αὐτῶν, ὡς κεφαλαὶ λεόντων· καὶ ἐκ τοῦ στόματος αὐτῶν ἐκπορεύεται πῦρ καὶ θεῖον· καὶ 18 καπνός. καὶ ἀπὸ τῶν τριῶν πληγῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων· καὶ ἐκ τοῦ πυρὸς καὶ ἐκ τοῦ θείου καὶ ἐκ τοῦ καπνοῦ τοῦ ἐκπορευομένου ἐκ τοῦ στόματος αὐτῶν. ἡ γὰρ ἐξουσία τῶν ἵππων ἐν 19 τῷ στόματι αὐτῶν καὶ ἐν ταῖς οὐραῖς αὐτῶν, καὶ οἱ λοιποὶ τῶν ἀνθρώπων 20 οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὔτε μετενόησαν ἐκ τοῦ ἔργου τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσουσι τὰ δαιμόνια καὶ τὰ εἴδωλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ ξύλινα καὶ τὰ λίθινα, ἃ οὔτε βλέπειν *δύνανται¶ οὔτε ἀκούειν οὔτε περιπατεῖν, καὶ 21 οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν καὶ ἐκ τῶν φαρμακειῶν αὐτῶν καὶ ἐκ τῆς πορνείας αὐτῶν.

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15. *εἰς τὴν ἡμέραν*] So Q and many mss., and Σ: but most om. *εἰς τήν*.

*εἰς τὸν . . . εἰς τόν*] S and Σ alone ins. the preposition in these places.

16. *τοῦ ἱππικοῦ*] Lit., *τῶν ἱππέων*, but for this there is no support, except *pr*.

*μυριάδας*] So Σ [*ɔ*], with ℵ alone. All else have *μυριάδες*, with or without *δύο* [or *δισ-*] prefixed. In S, and Σ [*d l p*; not *n*] the punctuation shows that the word is regarded as accusative, in apposition with *τὸν ἀριθμόν*.

17. *καὶ τοὺς καθημένους . . . ἔχοντας*] S omits the opening words of this verse, *καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει*. This text, with this omission, rather represents *καὶ οἱ καθήμενοι . . . . ἔχοντες* [or *ἔχουσι*]. See note on Syr. text. But I think it best to treat the omission as casual (whether in the Syriac or in its Greek original), and to leave the rest of the Greek text unaltered. As it thus stands, the accusative may be regarded as pendent.

*θώρακας πυρίνους*] S (not Σ) writes these words in singular: cp. verse 9.

*†ὑάκινθον θειώδη*] Lit., *καρχήδονα θείου*: all else have *ὑακινθίνους καὶ θειώδεις*. See note on Syr. text.

*τῶν ἵππων αὐτῶν*] S alone ins. pron.

*τοῦ στόματος*] All Greek copies have plural: also Σ and the other versions; except the lat., which agree with S: cp. next verse.

*καὶ θεῖον καὶ καπνός*] All else reverse the position of these two nouns here; and so in verse 18. The colon is superfluous.

18. *καὶ ἀπὸ . . . καὶ ἐκ τοῦ πυρός*] S and Σ, and *cl*, alone have *καί* in the former of these two places: S alone in the latter.

*ἐκ τοῦ θείου*] So Σ with P and a few mss. and *g*: the rest om. *ἐκ*.

*ἐκ τοῦ καπνοῦ*] So Σ with C P and some of the same mss. as in last, and *g* and *vg* [*cl*, &c.; not *am* or *arm*]: the rest om. *ἐκ*.

*τοῦ στόματος*] Two mss. (91, 95) here support S; also lat.: but all else plural.

19. *ἡ γάρ*] Lit., *ὅτι ἡ*: but for this reading there is no support.

*στόματι αὐτῶν*] All else add substantive verb.

*οὐραῖς αὐτῶν*] S alone om. the concluding clause, *αἱ γὰρ οὐραὶ . . . ἀδικοῦσι*.

20. *οὔτε*] Or *οὐδέ*.

*τοῦ ἔργου*] All else plural.

*προσκυνήσουσι*] Or *-σωσι*.

*ξύλινα . . . λίθινα*] So ℵ alone: all else reverse the position of these two adjectives.

**δύνανται*] Or *δύναται*. S alone om.; but as this appears to be accidental, I supply the word.

*οὔτε περιπατεῖν*] Lit., *ἢ περιπατεῖν*.

21. *καὶ ἐκ . . . καὶ ἐκ*] All else (in both places) *οὔτε ἐκ*.

*φαρμακειῶν*] Or *φαρμάκων*: but see note on Syr. text.

*πορνείας αὐτῶν*] All else (except *pr*) add *οὔτε ἐκ τῶν κλεμμάτων αὐτῶν*.

X. Καὶ εἶδον ἄλλον ἄγγελον κατα-
βαίνοντα ἐκ τοῦ οὐρανοῦ περιβε-
βλημένον νεφέλην· καὶ ἡ ἶρις ἐπὶ
τὴν κεφαλὴν αὐτοῦ· καὶ τὸ πρόσω-
πον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες
2 αὐτοῦ ὡς *στῦλοι¶ πυρός· καὶ ἔχων
ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον
ἀνεῳγμένον· καὶ ἔθηκε τὸν πόδα
αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης,
3 τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς· καὶ
ἔκραξε φωνῇ μεγάλῃ ὥσπερ λέων
μυκᾶται· καὶ ὅτε ἔκραξεν ἐλάλη-
σαν αἱ ἑπτὰ βρονταὶ ταῖς ἑαυτῶν
4 φωναῖς. καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ
βρονταί, ἔμελλον γράφειν. Καὶ ἤκουσα
φωνὴν ἐκ τοῦ οὐρανοῦ τοῦ ἑβδόμου
λέγουσαν, σφράγισον ἃ ἐλάλησαν
αἱ ἑπτὰ βρονταὶ καὶ μὴ αὐτὸ γράψῃς.
καὶ ὁ ἄγγελος ὃν εἶδον ἑστῶτα ἐπὶ 5
τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ὃς ἦρε
τὴν χεῖρα αὐτοῦ εἰς τὸν οὐρανόν· καὶ 6
ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας
τῶν αἰώνων· ὃς ἔκτισε τὸν οὐρα-
νὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ
τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκ ἔσται
ἔτι· *ἀλλὰ¶ ἐν ταῖς ἡμέραις τοῦ 7
ἑβδόμου ἀγγέλου, ὅταν μέλλῃ
σαλπίζειν, καὶ ἐτελέσθη τὸ μυστή-
ριον τοῦ Θεοῦ, ὃ εὐηγγέλισε τοὺς
δούλους αὐτοῦ τοὺς προφήτας.

Καὶ φωνὴν ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ 8
πάλιν λαλοῦσαν μετ' ἐμοῦ καὶ λέ-
γουσαν· ὕπαγε λάβε τὸ βιβλαρί-
διον τὸ ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ
ἑστῶτος ἐπὶ τῆς γῆς καὶ ἐπὶ τῆς
θαλάσσης, καὶ κατάφαγε αὐτὸ καὶ 9

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X. 1. ἄγγελον] All else add *ἰσχυρόν*.

*στῦλοι] S has here a word = *ἀνθρακες*, which, however, I take to be a misreading (see note on Syr. text) on the part of the Syriac scribe for the similar word = *στῦλοι*, which I therefore restore, as read by most: but ms. 38 has *στῦλος*, with Σ, *am*, *arm*, &c.

2. ἔχων] Or εἶχεν.

3. ταῖς . . . φωναῖς] So ℵ, and one ms. (7), and *g*; *pr* om.: all else, including Σ and *vg*, give accus.

4. τοῦ ἑβδόμου] Or τὴν ἑβδόμην: but no other authority supports the insertion of either. It is uncertain whether S means, "from heaven, the seventh [voice]," or, "from the seventh heaven." Possibly a marginal reference to verse 7, or lateral transference from it, has here crept into the text.

ὃ . . . αὐτό] All else plural.

5. γῆς] Lit., *ξηρᾶς*: but see note on Syr. text.

ὃς] So S, but all else om. Probably the Syriac prefix = ὅς has been inserted by mistake, and the word ought to be obelized.

τὴν χεῖρα αὐτοῦ] So A, one or two mss. (1, 36), and *vg*: the rest, with *vt* and Σ, add *τὴν δεξιάν*.

6. S agrees with ℵ A, a few mss., and *vt*, in omitting *καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ*: against the other Greek copies, Σ, and *vg*.

χρόνος οὐκ ἔσται ἔτι] S places ἔτι first; but there is no Greek authority for that arrangement of the words, nor for any except that which I have given, or *χρ. οὐκέτι ἔσται*, as all MSS., and nearly all mss. The latter is followed by Σ, but it is clear that S means to separate ἔτι from οὐκ—as also lat.

7. *ἀλλά] S has οὐκ, but this is evidently due to the accidental omission of a single letter by the Syriac scribe. See note on Syr. text.

ἡμέραις] All else add *τῆς φωνῆς*.

ὅ] So a few mss.; against ὡς, which is read by all other copies, and versions (Σ included). Perhaps the pronoun in S is meant to represent ὅς—a possible reading, but unsupported elsewhere.

εὐηγγέλισε τοὺς . . .] S is here indecisive, (1) between act. and mid.; (2) between accus. and dat.

δούλους αὐτοῦ] So Q and many mss.: the rest, ἑαυτοῦ δ. (Σ ambiguous; also lat.).

8. φωνὴν ἣκουσα] One ms. (7), and *vt*, and *vg* [*cl*, with *arm*, &c.; not *am*] support this reading; against all other copies and versions, including Σ and *am*, which have ἡ φωνὴ ἣν ἤκουσα.

τὸ βιβλαρίδιον τό] All else add *ἠνεῳγμένον*.

γῆς . . . θαλάσσης] All else transpose.

9. καὶ κατάφαγε] All else prefix (with slight variations) *καὶ ἀπῆλθον πρὸς τὸν ἄγγελον λέγων αὐτῷ δοῦναί μοι τὸ βιβλαρίδιον· καὶ λέγει μοι, λάβε.*

πικρανεῖ σοι τὴν κοιλίαν σου· ἀλλ' ἐν τῷ στόματί σου ἔσται ὡς μέλι. καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκύ· καὶ ὅτε ἔφαγον αὐτὸ ἐπικράνθη ἡ κοιλία μου. καὶ λέγει μοι· δεῖ σε πάλιν προφητεῦσαι ἐπὶ ἔθνεσι καὶ λαοῖς καὶ γλώσσαις καὶ βασιλεῦσι πολλοῖς. καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ· καὶ εἰστήκει ὁ ἄγγελος λέγων· ἔγειραι καὶ μέτρησον τὸν ναὸν τοῦ Θεοῦ, καὶ τὸ θυσιαστήριον καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ. καὶ τὴν αὐλὴν τὴν ἔσωθεν τοῦ ναοῦ, ἔκβαλε ἔξωθεν καὶ μὴ αὐτὴν μετρήσῃς· ὅτι ἐδόθη τοῖς ἔθνεσι· καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσι μῆνας τεσσαράκοντα καὶ δύο. καὶ δώσω τοῖς δυσὶ μάρτυσί μου ἵνα προφητεύσουσιν, ἡμέρας χιλίας καὶ διακοσίας καὶ ἑξήκοντα περιβεβλημένοι σάκκους. οὗτοί εἰσι δύο ἐλαῖαι καὶ δύο λυχνίαι οἱ ἐνώπιον τοῦ Κυρίου πασῆς τῆς γῆς ἑστῶτες. καὶ εἴ τις θέλει ἀδικῆσαι αὐτούς, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ ὅστις θέλει ἀδικῆσαι αὐτούς, οὕτω δεῖ αὐτοὺς ἀποκτανθῆναι. καὶ οὗτοι ἔχουσι τὴν ἐξουσίαν κλεῖσαι τὸν οὐρανόν, ἵνα μὴ βρέχῃ ὑετὸς ἐν ταῖς ἡμέραις τῆς προφητείας αὐτῶν· καὶ ἐξουσίαν ἔχουσι στρέφειν τὰ ὕδατα εἰς αἷμα· καὶ *πατάξαι τὴν γῆν ἐν πάσῃ πληγῇ ὁσάκις ἐὰν θελήσωσι. καὶ ὅταν τελέσωσι

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σοι . . . . σου] All else read σου before, and om. after, τὴν κοιλίαν.

ἔσται] All else add γλυκύ.

11. λέγει μοι] So P and many mss., Σ and *vt* and *vg* [*cl*, with *arm*, &c.], &c.: but the other Greek [C *hiat*, x. 10—xi. 3], and *am*, read λέγουσί μοι.

δεῖ σε πάλιν] Lit., δέδοταί σοι πάλιν χρόνος: but see note on Syr. text, iv. 1.

ἔθνεσι καὶ λαοῖς] So *cl* (not *am* or *arm*), and Σ with ἐπί before λαοῖς: all else place λαοῖς first.

XI. 1. καὶ εἰστήκει ὁ ἄγγελος] So Σ [but *l* prefixes *], with Q and several mss.; also *arm*. The other Greek copies, and versions (including lat. except *arm*), om.

2. τὴν ἔσωθεν] So ℵ and a few mss. (1, 35, 87, &c.): nearly all the other authorities have τὴν ἔξωθεν.

ἔξωθεν] So A, with some mss. (including 1, 35, 87, as in last note): Q and many, ἔξω; P ἔσωθεν, and ℵ ἔσω.

3. ἵνα προφητεύσουσιν] Lit., προφητεῦσαι. All else, except *pr*, have καί for ἵνα. See first note on ii. 27.

περιβεβλημένοι] Or -μένους.

4. δύο . . . δύο] So apparently S, and probably Σ. All else prefix αἱ to the former word; and nearly all, except ℵ, to the latter.

οἱ . . . ἑστῶτες] Or αἱ . . . ἑστῶτες.

πάσης] S alone ins. this word.

5. εἴ τις θέλει] Or possibly ζητεῖ, but for this latter there is no support: see note on Syr. text.

θέλει ἀδικῆσαι αὐτούς (*bis*)] The position of the pronoun after both verbs (in S, not Σ) is probably due to the Syr. idiom; but is supported, in the first instance, by ms. 14 alone; in the second, by ℵ alone.

ὅστις] So ms. 38: the rest εἴ [ᾗ] τις.

δεῖ αὐτούς] So ms. 87: all else, δεῖ αὐτόν.

6. καὶ οὗτοι] All else om. καί.

βρέχῃ] Lit., καταβαίνῃ.

ὑετός] A few mss., and *g*, place this word thus: Σ, and most Greek copies, and versions, place it before the verb; *vg* om.

ἐν ταῖς ἡμέραις] So ms. 1; *pr*, *in diebus*: all other Greek, τὰς ἡμέρας.

στρέφειν τὰ ὕδατα] All else, ἐπὶ τῶν ὑδάτων στρέφειν αὐτά.

*πατάξαι] The verb used by S = ταπεινῶσαι, but an obvious correction of the Syr. text (see note on it) restores πατάξαι.

ὁσάκις ἐάν] So all authorities; lit., ἐφ' ὅσον: see note on Syr. text.

θελήσωσι] Or -σουσι.

τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ
ἀναβαῖνον ἐκ τῆς θαλάσσης ποιή-
σει μετ' αὐτῶν πόλεμον, καὶ νικήσει
8 αὐτούς καὶ ἀποκτενεῖ αὐτούς. καὶ
τὰ πτώματα αὐτῶν ἐπὶ τῶν πλατειῶν
τῆς πόλεως τῆς μεγάλης· ἥτις καλεῖται
πνευματικῶς Σόδομα καὶ Αἴγυπτος·
ὅπου ὁ Κύριος αὐτῶν ἐσταυρώθη.
9 καὶ βλέπουσιν ἐκ τῶν φυλῶν καὶ
λαῶν καὶ γλωσσῶν καὶ ἐθνῶν τὰ
πτώματα αὐτῶν ἡμέρας τρεῖς καὶ
ἥμισυ· καὶ τὰ πτώματα αὐτῶν οὐκ ἀφή-
10 σουσι τεθῆναι εἰς μνήματα. καὶ οἱ
κατοικοῦντες ἐπὶ τῆς γῆς χαρήσονται
ἐπ' αὐτοῖς καὶ εὐφρανθήσονται· καὶ
δῶρα πέμψουσιν ἀλλήλοις· ὅτι οἱ δύο
προφῆται ἐβασάνισαν τοὺς κατοι-
κοῦντας ἐπὶ τῆς γῆς. καὶ μετὰ τρεῖς 11
ἡμέρας καὶ ἥμισυ, πνεῦμα ζωῆς ἐκ τοῦ
Θεοῦ εἰσῆλθεν ἐν αὐτοῖς· καὶ ἔστησαν
ἐπὶ τοὺς πόδας αὐτῶν· †καὶ πνεῦμα
ζωῆς ἔπεσεν ἐπ' αὐτοὺς·¶ καὶ φόβος
μέγας ἐγένετο ἐπὶ τοὺς θεωροῦντας
αὐτούς. καὶ ἤκουσαν φωνῆς μεγάλης 12
ἐκ τοῦ οὐρανοῦ λεγούσης αὐτοῖς,
ἀνάβατε ὧδε. καὶ ἀνέβησαν εἰς τὸν
οὐρανὸν ἐν τῇ νεφέλῃ· καὶ ἐθεώρουν
αὐτοὺς οἱ ἐχθροὶ αὐτῶν. καὶ ἐν 13
ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας·
καὶ τὸ δέκατον τῆς πόλεως ἔπεσαν
καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ καὶ
ὀνόματα ἀνθρωποι χιλιάδες ἑπτά·
καὶ οἱ λοιποὶ ἐν φόβῳ ἐγένοντο· καὶ
ἔδωκαν δόξαν τῷ Θεῷ τῷ ἐν τῷ οὐρανῷ·

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7. θαλάσσης] All else have ἀβύσσου, which perhaps is what S intends to represent here: so xvii. 8 *infr.* (but not elsewhere, the reference in both places being to "the beast out of the *sea*": cp. xiii. 1; Dan. vii. 3).

8. τῶν πλατειῶν] So lat. (? *pr*): all else sing.

ὅπου] So mss. 1, 7, 14, 35, 36, 87, &c. The MSS., most mss., Σ and lat. and most versions, add καί.

9. φυλῶν καὶ λαῶν] So ℵ (alone of Greek), and *vg* [*cl*, with some; not *am*, &c.]: all else transpose the two nouns. In S, they are marked for transposition.

τὰ πτώματα . . . τὰ πτώματα] So P and some mss., and Σ and lat. (*pr* om. the former; *arm*, the latter): the rest have τὸ πτῶμα . . . τὰ πτώματα.

ἀφήσουσι] So rec., with Q and most mss.; and Σ and other versions: the rest, mostly, ἀφιοῦσι.

μνήματα] So rec., with a few mss., lat. except *g*, and Σ [*d n p*; not *l*]: the rest, singular. [A *hiat*].

10. οἱ κατοικοῦντες ἐπὶ τῆς γῆς] Or [ἐπὶ] τὴν γῆν. The Syriac does not determine the case, nor does it express the preposition. The phrase is very frequent in Apoc. (see iii. 10 *supr.*), usually with gen., and is with little variation rendered by S as here.

χαρήσονται] So one ms. (38): but the others, and the MSS., read χαίρουσιν: rec., χαροῦσιν. Σ and lat., and most versions, support the future.

εὐφρανθήσονται] In this case Q and most mss. support the future; also most versions, as in last note: against the present, which the other MSS. give.

πέμψουσιν] So A C and many mss.: Q and many more, δώσουσιν: ℵ P, and a few, πέμπουσιν. Versions as in the previous notes.

ὅτι οἱ δύο προφῆται] Lit., διὰ [τοὺς] δύο προφήτας οἵ (or ὅτι). All else ins. οὗτοι after ὅτι.

11. τρεῖς] So apparently S, with ℵ P, mss. 1, 14, 28, 35, 36, 38, 152, &c., and lat.: all else, τὰς τρεῖς.

ἐν αὐτοῖς] So A and some mss.; ℵ Q and many mss. have εἰς αὐτούς. Between these readings, S and Σ fail to decide, but are against αὐτοῖς (of C P) and ἐπ' αὐτούς (of rec.).

†καὶ πνεῦμα ζωῆς ἔπεσεν ἐπ' αὐτούς] These words are no doubt an interpolation, without Greek authority; see note on Syr. text. If accordingly we om. them, we ought perhaps (with all else) to read ζωῆς for ζῶν in the sentence before, and ἔπεσεν [or ἐπέπεσεν] for ἐγένετο in the sentence following.

12. ἐθεώρουν] So two mss. (38, 97): all other authorities ἐθεώρησαν.

13. ἔπεσαν] All else, ἔπεσε. The punctuation of S connects this verb with ἀπεκτάνθησαν following.

καὶ ὀνόματα ἄνθρωποι] All else omit καί, and read ἀνθρώπων.

ἐν φόβῳ] This is the reading of ℵ, and of one ms. (14), and is apparently represented by the rendering of S; also of *pr* and *vg*. The other Greek have ἔμφοβοι, and so Σ, and *g*.

τῷ ἐν τῷ οὐρανῷ] Σ om.: all else τοῦ οὐρανοῦ.

14 †Ἰδοὺ αἱ οὐαὶ αἱ δύο ἀπῆλθον· καὶ
ἰδοὺ ἡ οὐαὶ ἡ τρίτη *ἔρχεται· ταχύ.
15 Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισε,
καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ
οὐρανῷ λέγοντες, ἐγένετο ἡ βασιλεία
τοῦ κόσμου †καὶ τοῦ Θεοῦ ἡμῶν καὶ
τοῦ Χριστοῦ αὐτοῦ, καὶ ἐβασίλευσεν
16 εἰς τοὺς αἰῶνας τῶν αἰώνων. καὶ οἱ
εἴκοσι καὶ τέσσαρες πρεσβύτεροι οἳ
ἐνώπιον τοῦ Θεοῦ κάθηνται ἐπὶ τοὺς
θρόνους αὐτῶν, ἔπεσαν ἐπὶ τὰ πρόσω-
πα αὐτῶν καὶ προσεκύνησαν τῷ Θεῷ
17 λέγοντες, εὐχαριστοῦμέν σοι Κύριε
ὁ Θεὸς ὁ παντοκράτωρ· ὁ ὢν καὶ ὁ
ἦν· ὅτι εἴληφας τὴν δύναμίν σου
18 τὴν μεγάλην καὶ ἐβασίλευσας. καὶ
τὰ ἔθνη ὠργίσθησαν. καὶ ἦλθεν ἡ
ὀργή σου καὶ ὁ καιρὸς τῶν νεκρῶν
κριθῆναι· καὶ δοῦναι τὸν μισθὸν
τοῖς δούλοις σου τοῖς προφήταις, καὶ
τοῖς ἁγίοις καὶ τοῖς φοβουμένοις τὸ
ὄνομά σου· τοῖς μικροῖς μετὰ τῶν
μεγάλων· καὶ διαφθεῖραι τοὺς δια-
φθείραντας τὴν γῆν. καὶ ἠνοίγη ὁ 19
ναὸς ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ
κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ
ναῷ· καὶ ἐγένοντο ἀστραπαὶ καὶ
βρονταὶ καὶ φωναὶ καὶ *σεισμὸς
καὶ χάλαζα μεγάλη. καὶ σημεῖον XII.
μέγα ὤφθη ἐν τῷ οὐρανῷ· γυνὴ
περιβεβλημένη τὸν ἥλιον καὶ ἡ
σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς.
καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος
*ἀστέρων δώδεκα· καὶ ἐν γαστρὶ 2
ἔχουσα καὶ κράζουσα καὶ ὠδίνουσα
καὶ βασανιζομένη τεκεῖν. καὶ ὤφθη 3

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14. †*ἰδοὺ αἱ οὐαὶ αἱ δύο ἀπῆλθον*] All else om. *ἰδού* and read *ἡ οὐαὶ ἡ δευτέρα*, with verb in sing.: and (except ms. 7) om. the following *καί*. But see note on Syr. text.

*ἔρχεται] Lit., ἐλήλυθε: but the change of a point in the Syriac (see note on it) restores the present, which Σ and all else read.

15. *λέγοντες*] Or *-ουσαι*.

*κόσμου †καί*] There is no other evidence for this *καί*, which I obelize as probably being an insertion made in the Syriac. Cp. xii. 10.

*Θεοῦ*] So one ms. (28), also *pr*: the rest read, *Κυρίου*.

*ἐβασίλευσεν*] So *am* (?): all else pres. or fut.

16. *οἳ ἐνώπιον . . . κάθηνται*] Or *οἱ ἐνώπιον . . . καθήμενοι*. The latter is read by rec. with P; the former by rev. with C. The other MSS., and many mss., also Σ, read the passage with variations; none of which agrees with the rendering of S: but lat. supports it.

17. *ὅτι*] So all Greek, and Σ. Or *ὅς*, as *g*, *am*, &c.

18. *κριθῆναι· καὶ δοῦναι . . . διαφθεῖραι*] Lit., *ἵνα κριθῶσι· καὶ δώσεις . . . διαφθερεῖς*.

*τοῖς μικροῖς μετὰ τῶν μεγάλων*] All else for *μετά* have *καί* (with change of case of following words), and some read both adjectives in accusative. S inclines to *τοῖς μικροῖς*. Cp. Ps. cxiii. 21 (LXX.).

*διαφθείραντας*] So apparently S and Σ, with C and some mss. (7, 87, &c.), and lat.: the rest *διαφθείροντας*.

19. *ὁ ναός*] All else add *τοῦ Θεοῦ*.

*ἐν τῷ οὐρανῷ*] So rec. with ℵ P Q, and most mss., and *pr* and *vg*, also Σ: A C [Tisch. wrongly adds P] and the other Greek copies prefix *ὁ*, which also *g* and *h* confirm.

*τῷ ναῷ*] All else, except *arm*, add *αὐτοῦ*.

*βρονταὶ καὶ φωναί*] So a few mss. (14, 28, 36, 38, 73, 87, &c.), Σ, *g*, and *h*: *vg* om. *βρονταὶ καί* [except *arm*, which places it before *ἀστραπαί*]: nearly all else *φωναὶ καὶ βρονταί*.

*σεισμός] S reads a word = *nūr*: but an obvious correction of the Syriac text (see note on it) restores *σεισμός*. Cp. vi. 12.

XII. 1. *ἀστέρων] The word in S = *akanthōn*: but by the insertion of a single letter (see note on Syr. text) *ἀστέρων* is restored.

2. *ἔχουσα καί*] So ℵ C and ms. 95, *vt* and *am*: the rest (including Σ) om. *καί*.

*κράζουσα*] So *am* only: the other lat., *clamat*, or *-abat*, or *-avit*. But the ptcp. may represent *κράζει*, which is the reading of ℵ A P and some mss.; though the structure of the sentence in S is against this. Σ supports *ἔκραζεν*, with C and some mss.; not *ἔκραξεν* [as wrongly stated by Tisch.] with Q and some mss.

*καὶ ὠδίνουσα*] This *καί* is supported by A alone among Greek copies, and Σ among versions.

ἄλλο σημεῖον ἐν τῷ οὐρανῷ· καὶ ἰδοὺ
δράκων μέγας πυρός· ἔχων κεφαλὰς
ἑπτὰ καὶ κέρατα δέκα· καὶ ἐπὶ τὰς
4 κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα. καὶ
ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν
ἀστέρων τῶν ἐν τῷ οὐρανῷ· καὶ ἔβαλεν
αὐτοὺς εἰς τὴν γῆν. καὶ ὁ δράκων
εἱστήκει ἐνώπιον τῆς γυναικὸς τῆς
μελλούσης τεκεῖν· ἵνα ὅταν τέκῃ τὸ
5 τέκνον αὐτῆς καταφάγῃ. καὶ ἔτεκεν
υἱὸν ἄρσενα ὃς μέλλει ποιμαίνειν
πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ·
καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς
τὸν Θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ.
6 καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον,
ὅπου εἶχεν ἐκεῖ τόπον ἡτοιμασμένον
ἀπὸ τοῦ Θεοῦ, ἵνα τρέφωσιν αὐτὴν
ἡμέρας χιλίας καὶ διακοσίας καὶ
7 ἑξήκοντα. καὶ ἐγένετο πόλεμος ἐν
τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ ἄγγελοι
αὐτοῦ πολεμοῦσι μετὰ τοῦ δράκοντος
*καὶ ὁ δράκων¶ καὶ οἱ ἄγγελοι αὐτοῦ
ἐπολέμησαν καὶ οὐκ ἴσχυσαν· οὐδὲ 8
τόπος εὑρέθη αὐτοῖς ἐν τῷ οὐρανῷ.
καὶ ἐβλήθη ὁ δράκων ὁ μέγας ὁ ὄφις, 9
ὁ ἀρχαῖος ὁ καλούμενος διάβολος καὶ
ὁ Σατανᾶς· ὁ πλανῶν τὴν οἰκουμένην
ὅλην· καὶ ἐβλήθη εἰς τὴν γῆν. καὶ
οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλή-
θησαν. καὶ ἤκουσα φωνὴν μεγάλην 10
ἐκ τοῦ οὐρανοῦ λέγουσαν· *ἄρτι¶ ἐγέ-
νετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ
βασιλεία τοῦ Θεοῦ ἡμῶν, ὅτι ἐβλήθη
ὁ κατήγορος ὁ κατηγορῶν αὐτῶν,
ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ
νυκτός. καὶ αὐτοὶ ἐνίκησαν ἐν τῷ 11
αἵματι τοῦ ἀρνίου, καὶ διὰ τὸν
λόγον τῆς μαρτυρίας αὐτοῦ· καὶ

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3. *πυρός*] So C Q and many mss., and Σ and some versions: lat., and all the rest, have *πυρρός*.

4. *τῶν ἐν τῷ οὐρανῷ*] All else, *τοῦ οὐρανοῦ*: cp. xi. 13.

*εἱστήκει*] C alone of Greek copies, and Σ of versions, support the pluperf.; the rest mostly perf.

5. *ἄρσενα*] Or *ἄρσεν* (א P Q have masc., A C neut.). There is nothing in S to support the solecism.

6. *εἶχεν*] So Σ, *h*, and some *vg* [*el*, with *arm*, &c.; but not *am*], and one ms. (38); the rest, *ἔχει*.

*τρέφωσιν*] All else prefix *ἐκεῖ* here. Possibly the original of S read *ἐκτρέφωσι* with Q, &c., and thus came to omit *ἐκεῖ* before it.

7. *πολεμοῦσι*] Lit., *πολεμοῦντες*. The Greek have [*τοῦ*] *πολεμῆσαι*, and so Σ: *h* and *pr*, *ut pugnarent*; *g* and *vg*, *præliabantur*.

**καὶ ὁ δράκων*] S has *τοῦ δευτέρου* in place of these words, so that the sentence runs, *πολεμοῦσι μετὰ τοῦ δράκοντος τοῦ δευτέρου καὶ οἱ ἄγγελοι αὐτοῦ ἐπολέμησαν καὶ οὐκ ἴσχυσαν*. But *δράκων* and *δεύτερος* are in Syriac expressed by the same letters distinguished only by a point. By changing the place of the point and prefixing the copulative (see note on Syr. text), we recover the text as above restored. For *ἐπολέμησαν* (so Σ), most else read *ἐπολέμησε*, and all place the verb after *ὁ δράκων*.

8. *αὐτοῖς*] Σ, and nearly all else, have *αὐτῶν*, or *αὐτῷ*, and add (but Σ *n* om.) *ἔτι*: two mss. (17, 36) confirm *αὐτοῖς*; a few (7, 28, 73, 79, 152) om. *ἔτι*.

9. *ὁ δράκων . . .*] Of the seven insertions of the article *ὁ* in this verse, three only are certainly indicated by S—before *ὄφις*, *καλούμενος*, and *πλανῶν*. Note the punctuation, dividing *ὁ ὄφις* from *ὁ ἀρχαῖος*, which latter S mistranslates, as if = *ἡ ἀρχή*.

*οἰκουμένην*] Lit., *γῆν*.

*καὶ ἐβλήθη εἰς*] No other authority supports *καί* here, except Σ [*d*; not *l n p*].

10. *ἐκ τοῦ οὐρανοῦ*] So ms. 95, and *g* and *pr* (?, but not *h*), also *arm*; for *ἐν τῷ οὐρανῷ*, of all else

**ἄρτι*] The Syr. text (see note on it) by dropping a letter, represents *ἰδού*: *pr* alone om.

*τοῦ Θεοῦ ἡμῶν*] All else add *καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ*.

*κατήγορος*] All else add, *τῶν ἀδελφῶν ἡμῶν*.

*αὐτῶν*] Ot *αὐτούς*.

11. *ἐνίκησαν*] All else add *αὐτόν*.

*ἐν τῷ αἵματι . . . διὰ τὸν λόγον*] Nearly all else have *διὰ τὸ αἷμα . . . διὰ τὸν λόγον*. Possibly the reading of S is meant to represent this; see note on Syr. text. For *διά* with accus. cp. iv. 11, and see notes on the Greek and Syr. texts there.

*αὐτοῦ*] So mss. 43, 47, 87, for *αὐτῶν*.

οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι
12 θανάτου. διὰ τοῦτο εὐφραίνεσθε
οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες·
οὐαὶ τῇ γῇ καὶ τῇ θαλάσσῃ, ὅτι
καταβαίνει ὁ διάβολος πρὸς αὐτούς,
ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον
13 καιρὸν ἔχει. καὶ ὅτε εἶδεν ὁ δράκων
ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε τὴν
14 γυναῖκα ἥτις ἔτεκε τὸν ἄρσενα. καὶ
ἐδόθη τῇ γυναικὶ δύο πτέρυγες τοῦ
ἀετοῦ τοῦ μεγάλου· ἵνα πέτηται εἰς
τὴν ἔρημον εἰς τὸν τόπον αὐτῆς,
ὅπως τρέφηται ἐκεῖ καιρὸν καιροὺς
καὶ ἥμισυ καιροῦ, ἀπὸ προσώπου
15 τοῦ ὄφεως. καὶ ἔβαλεν ὁ ὄφις ἐκ τοῦ
στόματος αὐτοῦ· ὀπίσω τῆς γυναικὸς
ὕδωρ ὡς ποταμόν, ἵνα αὐτὴν ποτα-
16 μοφόρητον ποιήσῃ. καὶ ἐβοήθησεν
ἡ γῆ τῇ γυναικί, καὶ ἤνοιξεν ἡ γῆ
τὸ στόμα αὐτῆς καὶ κατέπιε τὸν
ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ
17 τοῦ στόματος αὐτοῦ. καὶ ὠργίσθη
ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθε
ποιῆσαι πόλεμον μετὰ τῶν λοιπῶν
τοῦ σπέρματος αὐτῆς, τῶν τηρούντων
τὰς ἐντολὰς τοῦ Θεοῦ, καὶ ἐχόντων
τὴν μαρτυρίαν Ἰησοῦ. καὶ ἐστά- 18
θην ἐπὶ τὴν ἄμμον τῆς θαλάσ-
σης, καὶ εἶδον ἐκ τῆς θαλάσσης XIII.
θηρίον ἀναβαῖνον, ἔχον κέρατα δέκα
καὶ κεφαλὰς ἑπτά· καὶ ἐπὶ τῶν
κεράτων αὐτοῦ δέκα διαδήματα· καὶ
ἐπὶ τὴν κεφαλὴν αὐτοῦ ὄνομα
βλασφημίας. καὶ τὸ θηρίον ὃ εἶδον, 2
ἦν ὅμοιον παρδάλει· καὶ οἱ πόδες
αὐτοῦ ὡς ἄρκου· καὶ τὸ στόμα αὐτοῦ
ὡς *λεόντων¶· καὶ ἔδωκεν αὐτῷ ὁ
δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν
θρόνον αὐτοῦ καὶ ἐξουσίαν μεγάλην.
καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς 3
ἐσφαγμένην εἰς θάνατον· καὶ ἡ
πληγὴ τοῦ θανάτου αὐτοῦ ἐθερα-
πεύθη· καὶ *ἐθαυμάσθη¶ ὅλη ἡ γῆ
ὀπίσω τοῦ θηρίου· καὶ *προσεκύνη- 4

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12. *τῇ γῇ . . . τῇ θαλάσσῃ*] Or accusative.

*καταβαίνει*] So Σ [*l*; not *dp*; *n*?]; for aor.

*αὐτούς*] All else, *ὑμᾶς* (or *ἡμᾶς*, ms. 152).

14. *ἐδόθη*] All else *-ησαν*, except a corrector of ℵ.

*δύο*] So apparently S (not Σ), with P Q and most mss., for *αἱ δύο*.

*ὅπως τρέφηται*] So S (lit. *τρέφεσθαι*), with Q and many mss. The rest have *ὅπου τρέφεται* (so rec.), supported by Σ and lat. [Tisch.'s note on this place is defective, but for the reading of Q see his *App. N. T. Vaticani*].

*καιρούς*] All else prefix *καί*.

17. *ἐχόντων*] Lit., *ἔχουσι*, but this is probably due to the Syriae idiom; see note on i. 16.

18. *ἐστάθην*] So P Q, and most mss. The rest, Σ. and lat. and most versions, *ἐστάθη*.

XIII. 1. *τὴν κεφαλήν*] All else plural.

*ὄνομα*] So ℵ C P and a few mss., *vt* and most versions: A Q, most mss., *vg* and Σ, plural.

2. ** λεόντων*] (i) All else, except one ms. (38), and one or two versions, prefix *στόμα*. (ii) S reads *λεαίνης*, as does Σ [*p*; but *d l n* have *λεόντων*]. Both are expressed by the same letters in Syriac, and only distinguished by points (see note on Syr. text). As there is the support of ℵ and two mss. (14, 92) for *λεόντων*, and none for *λεαίνης*, I restore the former. The authorities in general read *λέοντος*.

3. **ἐθαυμάσθη*] S has a verb = *ἀνήχθη* (cp. Psh., Matth. iv. 1). But by changing a single letter into a similar one we recover *ἐθαυμάσθη*. See note on Syr. text. I prefer this reading (with A and some mss.—see also C, and *g*) to *ἐθαύμασεν* (of the rest), as agreeing with the passive form of the Syr. verb.

*ὅλη ἡ γῆ*] Σ reads *ἡ πληγή* (*π* for *ο*, and *η* misplaced).

4. **προσεκύνησαν*] S represents *προσεκύνησε* (by omission of the final letter of the Syr. verb; see note on Syr. text). But this is an unsupported and impossible reading.

σαν¶ τῷ δράκοντι, ὅτι ἔδωκε τὴν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ λέγοντες, τίς ὅμοιος τῷ θηρίῳ τούτῳ; καὶ τίς δύναται
5 πολεμῆσαι μετ' αὐτοῦ; καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίαν· καὶ ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας τεσσαράκοντα καὶ
6 δύο. καὶ ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν Θεὸν βλασφημῆσαι τὸ ὄνομα καὶ τὴν σκηνὴν τῶν ἐν τῷ οὐρανῷ σκηνούν-
7 των. καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ
8 γλῶσσαν καὶ ἔθνος. καὶ προσκυνήσουσιν αὐτὸν πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, οἱ οὐ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς, τῷ τοῦ ἀρνίου τοῦ ἐσφαγμένου πρὸ καταβολῆς κόσμου. εἴ τις ἔχει οὖς, ἀκουσάτω. 9
εἴ τις εἰς αἰχμαλωσίαν ἀπάγει εἰς 10
αἰχμαλωσίαν ὑπάγει· καὶ ὅστις ἐν μαχαίρᾳ ἀποκτείνει, ἐν μαχαίρᾳ ἀποκτανθήσεται. ὧδέ ἐστιν ἡ πίστις καὶ ἡ ὑπομονὴ τῶν ἁγίων. Καὶ 11
εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχε κέρατα δύο· καὶ ὅμοιον ἦν ἀρνίῳ· καὶ ἐλάλει ὡς δράκων· καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου 12
*πᾶσαν¶ †ἵνα¶ *ποιήσει¶ ἐνώπιον αὐτοῦ. καὶ ποιήσει τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας, †καὶ¶ προσκυνήσουσι τὸ θηρίον τὸ πρῶτον οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου

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ὅτι ἔδωκε] As ℵ A C P, and a few mss., *pr* and *vg*; or ὃς ἔδωκε, as *g* and *cl*: Q and most, τῷ δεδωκότι.

τούτῳ] So Σ; *pr*, *illae bestiae*: all else om.

6. εἰς βλασφημίαν . . . βλασφημῆσαι.] Lit., βλασφημεῖν . . . ἵνα βλασφημήσῃ.

πρὸς τὸν Θεόν] Lit., ἐνώπιον τοῦ Θεοῦ.

τὸ ὄνομα] All else add αὐτοῦ (ℵ, αὐτόν).

τὴν σκηνὴν τῶν . . . σκηνούντων] All else ins. αὐτοῦ after σκηνήν, and read [καὶ] τοὺς . . . σκηνοῦντας: except *vt* (*eius . . . qui habitat*).

8. οἱ οὐ γεγραμμένοι] S alone: but probably the Syr. text (on which see note) needs emendation, and its true reading may be ὧν οὐ γέγραπται τὰ ὀνόματα [αὐτῶν], (with ℵ P Q, *g*, *vg*, &c.; the rest sing.).

τῷ τοῦ] So apparently S, but all else om. τῷ.

πρό] S alone: all else ἀπό.

10. ἀπάγει] So one ms. (33); also Σ [but *l* with *], *vt*, including lat. of Irenæus (V. xxviii. 2), &c., and *vg* [*cl*, with *arm*, &c.]; but all MSS. and some few mss. and *om*, &c., om. Rec., with ms. 1, has συνάγει; 35, 87, ἐπάγει. All MSS. (except A) om. also the second εἰς αἰχμαλωσίαν.

καὶ ὅστις ἐν μαχαίρᾳ] All else except *pr* om. καί, and all read εἴ τις, except *pr* and *vg* (*qui*).

ἀποκτείνει] So ℵ and a few mss.: the rest read mostly ἀποκτενεῖ, and so ree. Σ agrees with S, and so does *g* (*interficit*), but not *pr* or *vg* (*occiderit*).

ἐν μαχαίρᾳ ἀποκτανθήσεται] So S (for δεῖ αὐτὸν ἐν μ. ἀποκτανθῆναι), supported by *g* alone, which has *gladio interficietur*. The close agreement between these two versions in this remarkable verse is noteworthy.

πίστις . . . ὑπομονή] All else transpose.

11. καὶ ὅμοιον ἦν] S alone: all else ὅμοια, omitting καί and ἦν.

12. *πᾶσαν] S has παντός, but the removal of a point corrects this. See note on Syr. text.

†ἵνα¶ *ποιήσει] (i) S has a fut. verb, with the prefix which may stand either for ἦν or for ἵνα. If the former, it is wrongly inserted; if the latter, it seems doubtful, but ἵνα ποιήσει (= ποιεῖν, as ms. 97, or ποιῆσαι) may be the reading indicated. The MSS. and most mss. and *g* read ποιεῖ simply; three mss. (34, 35, 87) ποιήσει. Σ, *pr*, *vg*, &c., ἐποίει. (ii) For ποιήσει, S has a verb = παρελεύσεται: but by shifting a point we recover ποιήσει. See note on Syr. text.

καὶ ποιήσει] So the three mss. cited in last note (i): Σ with Q and most mss., καὶ ἐποίει; the rest καὶ ποιεῖ; *vg*, *et fecit*.

†καὶ¶ προσκυνήσουσι] Read rather ἵνα for καί, with all else: see note on Syr. text.

13 αὐτοῦ. καὶ ποιήσει σημεῖα μεγάλα, ἵνα πῦρ ποιῇ καταβαίνειν ἐκ τοῦ οὐρανοῦ ἐπὶ τὴν γῆν ἐνώπιον τῶν
14 ἀνθρώπων. καὶ *πλανήσει¶ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου· λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα τῷ θηρίῳ ὃ ἔχει τὴν πληγὴν τῆς
15 μαχαίρας καὶ ἔζησε. καὶ ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου, καὶ ποιήσει ἵνα ὅσοι ἐὰν μὴ προσκυνήσωσι τῇ εἰκόνι τοῦ
16 θηρίου, ἀποκτανθῶσι. καὶ ποιήσει πάντας τοὺς μικροὺς καὶ τοὺς μεγάλους, τοὺς πλουσίους καὶ τοὺς πτωχούς, τοὺς †δεσπότας¶ καὶ τοὺς δούλους, ἵνα δοθῇ αὐτοῖς χάραγμα ἐπὶ τῶν χειρῶν αὐτῶν τῶν δεξιῶν,
17 ἢ ἐπὶ τὸ μέτωπον αὐτῶν, ἵνα μή τις ἀγοράσαι ἢ πωλήσαι ἔτι, εἰ μὴ ὁ ἔχων τὸ χάραγμα τοῦ ὀνόματος τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. ὧδε ἡ σοφία ἐστίν.
18 καὶ ὁ ἔχων νοῦν, ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστίν. ἑξακόσιοι καὶ ἑξήκοντα καὶ ἕξ. Καὶ εἶδον καὶ ἰδοὺ XIV.
τὸ ἀρνίον ἑστηκὸς ἐπὶ τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ ἑκατὸν καὶ τεσσαράκοντα καὶ τέσσαρες χιλιάδες ἔχουσαι τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν. καὶ ἤκουσα φωνὴν 2
ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῆς με-

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13. ποιήσει] So two (35, 87) of the mss. cited on verse 12: for ποιεῖ, of the rest, and Σ; lat., *fecit*.

ἵνα πῦρ] Nearly all else ins. καί before πῦρ.

ἐπί] So Q and many mss.; also Σ: all else εἰς.

14. *πλανήσει] (i) So Σ, and *am* (*seducet*; but *cl* with other texts of *vg*, *seduxit*; as also *pr*): all Greek copies, πλανᾷ; and so *g*, also *arm*: (ii) S has a verb = ἐξαλείψει or καλύψει, but by transposing two letters we recover the true reading. See note on Syr. text.

τὰ σημεῖα] S renders as if these words were in genitive: but see note on Syr. text, iv. 11.

ὅ] So ℵ and many mss., but the rest have ὅς. Σ is here indecisive: *vt* has *qui* (= ὅς); but *vg* has *quae* (which confirms ὅ).

15. αὐτῷ] As ℵ Q; or perhaps αὐτῇ, as A C P.

πνεῦμα τῇ εἰκόνι τοῦ θηρίου] After these words, S om. (by homœot.) the words ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, as do C and a few mss.; also Σ [*l*; not *d n p*].

ποιήσει] So ℵ, and a few mss., and apparently Σ *l*, for ποιήσῃ. Of these mss., three (14, 73, 79) om. the preceding sentence; and thus agree with S and Σ *l* in their reading of the entire passage.

16. ποιήσει] So Σ [*d l n*; but *p* -σῃ] and *vg* (*faciet*; but *arm*, *faciat*); *g*, *facit*; *pr*, *fecit*. All Greek copies have ποιεῖ, but a corrector of ℵ agrees with S.

τοὺς πλουσίους] All else prefix καί: also to the pair of nouns following.

†δεσπότας] Or κυρίους. S alone, for ἐλευθέρους. I obelize this word, as probably due to a blunder of the scribe. See note on Syr. text.

δοθῇ] S and Σ only. The weight of Greek authority is for δῶσιν, but δώσῃ, δώσει, δώσουσιν, δώσωσιν are also to be found.

τῶν χειρῶν . . . τῶν δεξιῶν] S and Σ only: all else have singular.

τὸ μέτωπον] Or genitive, sing. or pl. The Greek copies vary, and the Syriac is indecisive.

17. ἀγοράσαι ἢ πωλήσαι] All else prefix δύνηται, and make these two verbs infinitives.

ἔτι] So two MSS. (35, 87); all else om.

τοῦ ὀνόματος] So Σ [but *l* with *]; with C alone of Greek copies; supported by *pr*, and the lat. of Irenæus (see verse 10, first note), and by *arm* and other good texts of *vg* (*am*, *nomine*). The other MSS., and all mss., have τὸ ὄνομα; to which ree. prefixes ἤ, (so *g* and *cl*, *aut*): and this is partly supported by ℵ and mss. 36, 38.

18. καὶ ὁ ἔχων] All else om. καί.

ἑξακόσιοι . . .] So ℵ only: before the numerals all else ins. [καὶ] ὁ ἀριθμὸς αὐτοῦ [ἐστίν].

γάλης· ἡ φωνὴ ἣν ἤκουσα, ὡς κιθαρῳδὸν κιθαρίζοντα ἐν ταῖς κιθά-
3 ραις αὐτοῦ· καὶ ᾄδουσιν ὡς ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου, καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ ἐνώπιον τῶν πρεσβυτέρων· καὶ οὐδεὶς ἠδύνατο μαθεῖν τὴν ᾠδήν. †καὶ¶ αἱ ἑκατὸν καὶ τεσσαράκοντα καὶ τέσ-
4 σαρες χιλιάδες οἱ ἠγορασμένοι ἀπὸ τῆς γῆς οὗτοί εἰσιν, οἳ μετὰ γυναικῶν οὐκ ἐμολύνθησαν· παρθένοι γάρ εἰσιν, οὗτοι οἱ ἀκολουθήσαντες τῷ ἀρνίῳ ὅπου ἂν ὑπάγῃ. οὗτοι ἠγοράσθησαν ἀπὸ τῶν ἀνθρώπων, ἀπαρχὴ τῷ Θεῷ καὶ τῷ ἀρνίῳ.
5 ὅτι ἐν τῷ στόματι αὐτῶν οὐχ εὑρέθη
6 ψεῦδος· ἄμωμοι γάρ εἰσιν. Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι, ἔχοντα †ἐπ' αὐτοῦ¶ εὐαγγέλιον αἰώνιον· εὐαγγελίσαι ἐπὶ τοὺς καθημένους ἐπὶ τῆς γῆς, καὶ ἐπὶ πᾶν ἔθνος καὶ λαοὺς καὶ φυλὰς καὶ γλῶσσαν, λέγων ἐν φωνῇ με- 7
γάλῃ, φοβήθητε τὸν Θεόν, καὶ δότε αὐτῷ δόξαν· ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ· καὶ προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ θάλασσαν καὶ πηγὰς ὑδάτων. Καὶ ἄλλος δεύτερος ἠκολούθει αὐτῷ 8
λέγων, ἔπεσεν ἔπεσε Βαβυλὼν ἡ μεγάλη, ἣ ἐκ τοῦ θυμοῦ τῆς πορνείας αὐτῆς πεπότικε πάντα τὰ ἔθνη! Καὶ ἄλλος ἄγγελος τρίτος ἠκολού- 9
θησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ, εἴ τις προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα αὐτοῦ ἐπὶ τοῦ μετώπου αὐτοῦ, καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ 10
θυμοῦ τοῦ Κυρίου, τοῦ κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ· καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ, ἐνώπιον ἀγγέλων ἁγίων καὶ ἐνώπιον τοῦ ἀρνίου· καὶ ὁ 11
καπνὸς τοῦ βασανισμοῦ αὐτῶν

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XIV. 2. *ἡ φωνή*] All else prefix *καί*.

*κιθαρῳδὸν κιθαρίζοντα . . . αὐτοῦ*] S alone: for *κιθαρῳδῶν κιθαριζόντων . . . αὐτῶν*.

3. *ἐνώπιον τῶν πρεσβυτέρων*] So ℵ alone of Greek copies, with *g*. Nearly all else om. *ἐνώπιον*.

†*καὶ*¶ *αἱ ἑκατόν*] S alone: all else *εἰ μή*. The reading is plainly false, and is barely saved from being unintelligible by the pointing;—a larger stop placed instead of a comma after *ᾠδήν*, the full stop at end of verse removed, and a comma after *οὗτοί εἰσιν* (verse 4).

4. *ἀκολουθήσαντες*] So in Σ, and so cited by Methodius (*Sympos.*, I. v.). All else present ptcp.

*ὑπάγῃ*] Or *ὑπάγει*. S uses future; Σ present ptcp. Neither is decisive.

5. *ὅτι . . . . αὐτῶν*] Or *ὧν* (as *pr*); all else *καὶ . . . . αὐτῶν*.

*γάρ*] So ℵ Q with nearly all mss. and versions (including Σ [but *l* with *], and *cl* with most *vg*), and so rec.: but A C P om., with one ms. (12), and *vt* and *am*.

6. †*ἐπ' αὐτοῦ*] S alone; perhaps a mere pleonasm.

*εὐαγγελίσαι*] Or *-σασθαι*.

*καὶ λαοὺς καὶ φυλὰς καὶ γλῶσσαν*] So *pr*, but with *γλώσσας*. All else write all three nouns in sing., and place *λαόν* last.

*λέγων*] Or *λέγοντα*.

8. *ἄλλος δεύτερος*] So ℵ and one ms. (95); most ins. *ἄγγελος* either before, or after, or instead of, *δεύτερος*: *g* has *ἄγγελος* for *ἄλλος*.

*ἠκολούθει*] S alone: all else aor.

*αὐτῷ*] So Σ, and *pr*: all else om.

*λέγων*] Lit., *καὶ λέγει*, or *καὶ ἔλεγεν*.

*τοῦ θυμοῦ*] All else ins. *τοῦ οἴνου* before (a few instead of) these words.

9. *προσκυνεῖ . . . λαμβάνει*] S (as pointed) employs preterite; but no change of reading need be inferred. So too *λαμβάνει* in verse 11.

*χάραγμα αὐτοῦ*] S and Σ alone ins. the pronoun. All else add at end, *ἢ ἐπὶ τὴν χεῖρα* [*αὐτοῦ*].

10. *τοῦ Κυρίου*] S alone; Σ with nearly all else, *τοῦ Θεοῦ*; a few mss., *αὐτοῦ*.

εἰς αἰῶνας αἰώνων ἀναβαίνει· καὶ
οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ
νυκτός, οἱ προσκυνοῦντες τὸ θηρίον
καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις
λαμβάνει τὸ χάραγμα τοῦ ὀνόματος
12 αὐτοῦ. ὧδε ἡ ὑπομονὴ τῶν ἁγίων
ἐστίν, οἱ τηροῦντες τὰς ἐντολὰς τοῦ
13 Θεοῦ καὶ τὴν πίστιν Ἰησοῦ. Καὶ
ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγού-
σης γράψον, μακάριοι οἱ νεκροὶ οἱ
ἐν Κυρίῳ ἀποθνήσκοντες ἀπ' ἄρτι·
ναὶ λέγει τὸ Πνεῦμα, ἵνα ἀναπαή-
14 σονται ἐκ τῶν κόπων αὐτῶν. καὶ
ἰδοὺ νεφέλη λευκή· καὶ ἐπὶ τὴν
νεφέλην καθήμενον ὅμοιον υἱῷ
ἀνθρώπου· ἔχων ἐπὶ τῆς κεφαλῆς
αὐτοῦ στέφανον χρυσοῦν· καὶ ἐπὶ
τὴν χεῖρα αὐτοῦ δρέπανον †λευκόν.¶
15 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ
ναοῦ, κράζων ἐν μεγάλῃ φωνῇ τῷ
καθημένῳ ἐπὶ τῆς νεφέλης, πέμψον
τὸ δρέπανόν σου καὶ θέρισον, ὅτι
ἦλθεν ἡ ὥρα θερίσαι. καὶ ἔβαλεν 16
ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ
δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ
ἐθερίσθη ἡ γῆ. Καὶ ἄλλος ἄγγε- 17
λος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ
οὐρανῷ· ἔχων καὶ αὐτὸς δρέπανον
ὀξύ. Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ 18
τοῦ θυσιαστηρίου, ὁ ἔχων ἐξουσίαν
ἐπὶ τοῦ πυρός· καὶ ἐφώνησε φωνῇ
μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ
ὀξύ, πέμψον σὺ τὸ δρέπανόν σου
τὸ ὀξύ, καὶ τρύγησον τοὺς βότρυας
τῆς ἀμπέλου τῆς γῆς· ὅτι ἤκμασαν
αἱ σταφυλαὶ αὐτῆς. καὶ ἔβαλεν ὁ 19
ἄγγελος τὸ δρέπανον αὐτοῦ ἐπὶ τῆς
γῆς, καὶ ἐτρύγησε τὴν ἄμπελον τῆς

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11. *ἀναβαίνει*] The verb seems to be preterite in S (as pointed); but whether pret., fut., or present in Syriac, it apparently represents the present tense, which all Greek copies show. See note on Syr. text.

13. *Κυρίῳ*] Lit., *Κυρίῳ ἡμῶν*.

*ἀποθνήσκοντες*] The verb in S is preterite.

*αὐτῶν*] All else add, *τὰ γὰρ* [*δὲ*] *ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν*. I do not restore the omitted words, for the omission is probably not due to the Syrian scribe, but derived from the Greek by the translator,—the homœoteleuton which is complete in the Greek (*αὐτῶν . . . αὐτῶν*) being less so in the Syriac, where the pronoun is expressed by a suffix.

14. *καὶ ἰδού*] All else prefix *καὶ εἶδον*, except ℵ only.

*καθήμενον ὅμοιον*] Or nominative.

*ὅμοιον υἱῷ*] The reading of ℵ A (Q om.) and many mss. is *υἱόν*: of P and ms. 26, *υἱοῦ*. S is indeterminate, but as its rendering here is the same as in many other places where *ὅμοιος* is followed by dat., it probably implies *υἱῷ*, with C and many mss.

*ἔχων*] Or *ἔχοντα*.

*ἐπὶ τὴν χεῖρα*] So S alone (cp. xx. 1) for *ἐν τῇ χειρί*.

†*λευκόν*] S alone; the word no doubt being a scribe's blunder (of transference from a previous line), but whether of the Greek or the Syriac it is impossible to determine: all else, *ὀξύ*.

15. *θερίσαι*] S om. *ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς*, which all else have; except (doubtfully) Σ, the text of which is here uncertain and [*d lp*; not *n*] shows a larger omission.

17. *ἔχων καὶ αὐτός*] Or *ἔχων* simply.

18. *ὁ ἔχων*] So apparently S, and Σ distinctly, with A C; also *g* (but not *h* or *pr*), and *vg*. The rest om. *ὁ*.

*ἐφώνησε*] Lit., *ἔκραξε* (cp. verse 15), and so Σ.

*φωνῇ*] Or *ἐν φωνῇ*: Σ, *κραυγῇ*, with C P and most mss.: but ℵ A Q, a few mss., and lat., *φωνῇ*.

*πέμψον σὺ τὸ δρέπανόν σου*] (i) Σ with all else except two mss. (14, 92) prefixes *λέγων*. (ii) S alone ins. *σύ*. The nearest approach to its reading is that of a ms. (29), which ins. *σου* before, as well as after, *τὸ δρ.*—Else, in placing *σου* after *δρέπανον*, it has the support of ℵ alone. The rest read *σου τὸ δρέπανον*.

*ἤκμασαν*] Lit., *ηὔξησαν*, which possibly may have been in the Greek original of S.

19. *ἐπὶ τῆς γῆς*] So ℵ, and mss. 38 and 97, only: Σ with the rest *εἰς τὴν γῆν*.

γῆς καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ
20 θυμοῦ τοῦ Θεοῦ τὴν μεγάλην. καὶ
ἐπατήθη ἡ ληνὸς ἔξω τῆς πόλεως,
καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ, ἄχρι
τῶν χαλινῶν τῶν ἵππων, ἐπὶ σταδίων
XV. χιλίων καὶ διακοσίων. Καὶ εἶδον
ἄλλο σημεῖον ἐν τῷ οὐρανῷ, μέγα
καὶ θαυμαστόν· ἀγγέλους ἔχοντας
πληγὰς ἑπτὰ *τὰς ἐσχάτας,¶ ὅτι ἐν
αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ Θεοῦ.
2 Καὶ εἶδον ὡς θάλασσαν ὑαλίνην
μεμιγμένην πυρί· καὶ τοὺς νικῶντας
ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος
αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ
ὀνόματος αὐτοῦ, ἑστῶτας ἐπὶ τὴν
θάλασσαν τὴν ὑαλίνην, ἔχοντας
3 κιθάρας τοῦ Θεοῦ. καὶ ᾄδουσι τὴν
ᾠδὴν Μωσέως τοῦ δούλου τοῦ Θεοῦ,
καὶ τὴν ᾠδὴν τοῦ ἀρνίου, λέ-
γοντες· μεγάλα καὶ θαυμαστὰ τὰ
ἔργα σου Κύριε ὁ Θεὸς ὁ παντο-
κράτωρ· δίκαια καὶ ἀληθινὰ τὰ
ἔργα σου ὁ βασιλεὺς τῶν αἰώνων.
τίς οὐ μὴ φοβηθῇ σε, Κύριε! καὶ 4
δοξάσει τὸ ὄνομά σου· ὅτι σὺ εἶ
μόνος ὅσιος· ὅτι πάντα τὰ ἔθνη
ἥξουσι καὶ προσκυνήσουσιν ἐνώ-
πιόν σου, ὅτι †δίκαιος εἶ.¶ Καὶ 5
μετὰ ταῦτα εἶδον, καὶ ἠνοίγη ὁ
ναὸς τῆς σκηνῆς τοῦ μαρτυρίου
ἐν τῷ οὐρανῷ, καὶ ἐξῆλθον οἱ ἑπτὰ 6
ἄγγελοι ἐκ τοῦ ναοῦ οἱ ἔχοντες
τὰς ἑπτὰ πληγὰς, ἐνδεδυμένοι λίνον
καθαρὸν καὶ λαμπρόν· καὶ περιε-
ζωσμένοι ἐπὶ τὰ στήθη αὐτῶν ζώνην
χρυσῆν. καὶ ἓν ἐκ τῶν τεσσάρων 7
ζώων ἔδωκε τοῖς ἑπτὰ ἀγγέλοις, ἑπτὰ
φιάλας γεμούσας τοῦ θυμοῦ τοῦ Θεοῦ

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τὴν μεγάλην] So ℵ (alone of MSS.), with some mss., followed by rec. The rest have τὸν μέγαν, which *pr* expressly attests: and so Σ. The other lat. are indecisive; *g* gives *lacum . . . magnum*.

20. ἔξω] So ℵ and mss. 1, 28, 38, 79; or ἔξωθεν, as all else.

ἐπὶ σταδίων] So lat. (except *g*), *per stadia*: all Greek, ἀπό for ἐπί. Cp. xxi. 16.

διακοσίων] S has here the support of ℵ and one ms. (26) only: the rest mostly ἑξακοσίων.

XV. 1. ἀγγέλους] All else add ἑπτά.

*τὰς ἐσχάτας] S gives ἄλλας, but by striking out a letter I restore its true text (see note on it).

2. ἐπὶ τὴν θάλασσαν . . .] Lit., ἐπάνω τῆς θαλάσσης . . .

3. ᾄδουσι] Or ᾄδοντας, with ℵ, *pr*, and *vg*.

λέγοντες] Or καὶ λέγουσι.

δίκαια καὶ ἀληθιναὶ τὰ ἔργα] All else, δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί.

αἰώνων] So ℵ C, two mss. (18, 95), Σ, and *vg* [*saeculorum*; but *am*, *caelorum*]: but the other MSS. and mss., and most versions, including *vt*, read ἐθνῶν: ἁγίων of rec. is an error.

4. οὐ μή] Or οὐ simply.

φοβηθῇ σε] So rec., with many mss., Σ, and *vg* [*cl*, with *arm*, &c.]; also ℵ and 95 (with σέ before οὐ). But the other MSS., mss., and versions om. σε, including *vt*, and *am*, &c.

σὺ εἶ] S and Σ alone insert σύ. The addition of εἶ is apparently indicated in S, and distinctly in Σ; and some mss. support it; also *vt*, and *vg* [*cl*, with *arm*, &c.; but not *am*].

†δίκαιος εἶ] S alone (but its text is here open to suspicion: see note on it); for τὰ δικαιώματά σου ἐφανερώθησαν.

6. ἄγγελοι] A stop wrongly follows in the Syr.

ἐκ τοῦ ναοῦ] All else place these words after πληγάς, except one ms. (94).

λίνον] So P and most mss., Σ, and *cl*; or λινοῦν, as Q and some mss., or λινοῦς, as ℵ; (so *pr*, *linea*; *g*, *linteamen*; *h*, *linteamina*; *arm*, *lintiamine* [*sic*]): but A C, a few mss., and *am*, &c., λίθον.

καὶ λαμπρόν] Σ om. καί, with nearly all authorities, except *vt* and some texts of *vg* [but not *am* or *arm*].

ἐπί] So three mss. (28, 73, 79): all else, περί.

αὐτῶν] S and Σ alone ins.

ζώνην χρυσῆν] All else plural. Possibly the pointing of the Syr. text needs correction.

7. φιάλας] So *pr*; nearly all else add χρυσᾶς.

*τοῦ ζῶντος¶ εἰς τοὺς αἰῶνας τῶν
8 αἰώνων ἀμήν. Καὶ ἐγεμίσθη ὁ ναὸς
ἐκ τοῦ καπνοῦ τῆς δόξης τοῦ Θεοῦ,
καὶ ἐκ τῆς δυνάμεως αὐτοῦ· καὶ οὐδεὶς
ἠδύνατο εἰσελθεῖν εἰς τὸν ναόν, ἄχρι
τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν
XVI. ἑπτὰ ἀγγέλων. Καὶ ἤκουσα φωνῆς
μεγάλης ἐκ τοῦ ναοῦ λεγούσης τοῖς
ἑπτὰ ἀγγελοις, ὑπάγετε καὶ ἐκχέατε
τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ Θεοῦ
2 ἐπὶ τὴν γῆν. καὶ ἀπῆλθεν ὁ πρῶτος
καὶ ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ
τὴν γῆν· καὶ ἐγένετο ἕλκος κακὸν
καὶ πονηρόν, ἐπὶ τοὺς ἀνθρώπους
τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου,
καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι
3 αὐτοῦ. Καὶ ὁ δεύτερος ἄγγελος ἐξέχεε
τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν,
καὶ ἐγένετο ἡ θάλασσα ὡς νεκρός.
καὶ πᾶσα ψυχὴ ζῶσα ἀπέθανεν ἐν
τῇ θαλάσσῃ. Καὶ ὁ τρίτος ἄγγελος 4
ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τοὺς
ποταμοὺς καὶ εἰς τὰς πηγὰς τῶν
ὑδάτων, καὶ ἐγένοντο αἷμα. καὶ 5
ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων
λέγοντος, δίκαιος εἶ ὁ ὢν καὶ ὁ ἦν,
καὶ ὅσιος ὅτι ταῦτα ἔκρινας· ὅτι 6
αἷμα προφητῶν καὶ ἁγίων ἐξέχεαν,
καὶ αἷμα δέδωκας αὐτοῖς πιεῖν ἄξιοί
εἰσι. Καὶ ἤκουσα τοῦ θυσιαστηρίου 7
λέγοντος, ναὶ Κύριε ὁ Θεὸς ὁ παν-
τοκράτωρ, ἀληθιναὶ καὶ δίκαιαι αἱ
κρίσεις σου. Καὶ ὁ τέταρτος ἄγγε- 8
λος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν
ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι
τοὺς ἀνθρώπους *ἐν πυρί. καὶ ἐκαυ- 9
ματίσθησαν οἱ ἄνθρωποι¶ καῦμα
μέγα· καὶ ἐβλασφήμησαν τὸ ὄνομα

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*τοῦ ζῶντος] The text of S represents ὅς ἐστι ζωή, but the removal of a point restores the text as I give it: lit., ὅς ἐστι ζῶν: see note on Syr. text.

ἀμήν] So ℵ, with but three mss. (12, 28, 46): nearly all else om.

8. ἐκ τοῦ καπνοῦ τῆς δόξης] Σ with Q and many mss. supports ἐκ τοῦ, which the rest om.: but S alone om. ἐκ before τῆς δόξης.

ἄχρι] Or ἄχρις οὗ. See note on vii. 3.

XVI. 1. ἐπί] So mss. 28, 73: all else εἰς. In verse 2, some mss. support ἐπὶ τὴν γῆν; but most others, all MSS., Σ and lat., and most versions, read εἰς for ἐπί.

3. ἄγγελος] So rec., with Q and most mss., and Σ. But the best MSS. and mss. om.; also lat. (but not *cl.*). The other versions are divided.

θάλασσα ὡς νεκρός] S alone: but perhaps its text (see note on it) needs correction. By changing a letter in the first word, and prefixing one to the last, we can recover the ordinary Greek text, αἷμα ὡς νεκροῦ. But I prefer to retain the very striking reading of S; which *g* and *h* (not *pr*) partly support, reading θάλασσα before αἷμα.

4. ἄγγελος] All MSS. and most mss. om.; also lat. (but not all *rg*): Σ ins., with some mss. and versions.

εἰς τὰς πηγάς] So rec. with Q and most mss., Σ, and most other versions; most *rg*, ἐπί: but *arm*, with ℵ A C P, a few mss., *vt*, &c., om. preposition.

ἐγένοντο] So A and two mss. (36, 95), and Σ; also *vt*: the rest, ἐγένετο, and so rec.

5. καὶ ὁ ἦν] See note on iv. 8. [Observe that *h* finally *deficit* here.]

καὶ ὅσιος] So ms. 95, *g*, and Σ. Rec. has καὶ ὁ ὅσιος (with a few mss.) followed by comma; and so (apparently) *pr*. The MSS., *rg*, and most other authorities, read [ὁ] ὅσιος, and om. καί.

6. προφητῶν καὶ ἁγίων] All else invert these nouns.

αὐτοῖς] Nearly all else place this word before [δ]έδωκας: but ℵ and mss. 14, 92, also *vt*, as S.

8. ἄγγελος] So ℵ, and several mss., *pr*, and *vg* [*cl*, with *arm*, &c.]: the other Greek copies om., as do Σ, *g*, and *am*, &c. The other versions are divided.

8 and 9. *ἐν πυρί. καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι] I insert these words, which S om., because they appear to have been accidentally passed over by the scribe by reason of the homœoteleuton, which in Syriac is complete (see note on Syr. text); whereas in Greek the similarity between τοὺς ἀνθρώπους and οἱ ἄνθρωποι is not close enough to mislead. (ℵ om. ἐν).

9. καῦμα μέγα] Or dative.

τοῦ Θεοῦ, τοῦ ἔχοντος τὴν ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας· καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.
10 Καὶ ὁ πέμπτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου, καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη· καὶ ἐμασσῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου.
11 καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ Θεοῦ τοῦ οὐρανοῦ, ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἑλκῶν αὐτῶν· καὶ οὐ *μετενόησαν ἐκ τῶν ἔργων
12 αὐτῶν. Καὶ ὁ ἕκτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην, καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ· ἵνα ἑτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων ἀπὸ
13 ἀνατολῶν ἡλίου. καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου, πνεύματα
14 τρία ἀκάθαρτα ὡς βάτραχοι· εἰσὶ γὰρ πνεύματα δαιμονίων τὰ ποιοῦντα σημεῖα· ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς οἰκουμένης συναγαγεῖν αὐτούς, εἰς τὸν πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος. ἰδοὺ ἔρχεται ὡς 15
κλέπτης. μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ· καὶ βλέπωσι τὴν ἀσχημοσύνην αὐτοῦ. καὶ συνάξει 16
εἰς τὸν τόπον τὸν καλούμενον Ἑβρα�ϊστὶ Μαγεδών. Καὶ ὁ ἕβδομος 17
ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὸν ἀέρα καὶ ἐξῆλθε φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα γέγονε· καὶ ἐγένοντο ἀστραπαὶ καὶ 18
βρονταὶ καὶ σεισμὸς ἐγένετο μέγας· οἷος οὐκ ἐγένετο, ἀφ' οὗ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς τηλικοῦτος σεισμός· οὕτω μέγας ἦν. καὶ 19
ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν

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10. ἄγγελος] So rec., and some mss., *pr*, *vg* [*cl*, with *arm*, &c.], and other versions: but all MSS., ℵ, *g*, and *am*, &c., om. The evidence as to this word is similarly divided, verses 12 and 17 (but in them *g* ins.).

11. τὸ ὄν. τοῦ Θεοῦ] So ms. 91: all else, τὸν Θεόν.

*μετενόησαν] S gives ἐπαύσαντο: but for this there is no support; and the change of a letter into a very similar one in the Syriac (see note on Syr. text) restores the true reading, as I give it.

12. ἀπὸ ἀνατολῶν] (i) All else insert τῶν before ἀπό. (ii) All else, except A, mss. 1, 28, 38, 79, and a few others, read ἀνατολῆς. Cp. vii. 2, and note there [P *hiat*, xvi. 12–xvii. 1].

13. βάτραχοι] Or accus. [C *hiat*, xvi. 13–xviii. 2].

14. τὰ ποιοῦντα] S represents article: all else om.

ἐκπορεύεται] Or -ονται.

οἰκουμένης] All else add ὅλης.

ἐκείνης] So apparently S, and perhaps ℵ, with Q and many mss. and *pr*: the rest om.

15. ἔρχεται] S here apparently expresses the third person. This reading is supported by ℵ and two mss. (38, 47), and by *pr*: but Σ and all else have ἔρχομαι, and so ℵ (*prima manu?*) as alternative.

ἀσχημοσύνην] Or αἰσχύνην, as mss. 7, 29; see note on Syr. text, and cp. iii. 18.

16. συνάξει] So *vg* [*cl*, with *arm*, &c.]: but *am*, with *vt*, and all Greek copies, συνήγαγεν, except ℵ (συνήγαγον, which Σ reads). All but S add αὐτούς.

Μαγεδών] So many mss. (Q, Μαγεδδών). S writes *magdō* [*ū*]: cp. 3 Kings ix. 15 [LXX].

17. εἰς] So some mss., and lat.: MSS., Σ, &c., ἐπί.

ἐκ . . . ἀπό] S here distinguishes the second preposition from the first. Therefore, as ἀπό is undisputed in the second place, I infer that ἐκ (with ℵ A) is intended in the first; and not (as in Q) ἀπό in both. So the lat., *de . . . a*.

18. ἀστραπαὶ καὶ βρονταί] So mss. 12, 152: all else add καὶ φωναί (Q om. βρ.), but arrange the nouns variously. S alone adds ἦν at end of verse.

ἔπεσον· καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ Θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ 20 θυμοῦ καὶ τῆς ὀργῆς αὐτοῦ. καὶ πᾶσα νῆσος ἔφυγε καὶ ὄρη οὐχ εὑ- 21 ρέθησαν. καὶ χάλαζα μεγάλη ὡς ταλαντιαία κατέβη ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους, καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν Θεὸν ἐκ τῆς πληγῆς τῆς χαλάζης· ὅτι μεγάλη
XVII. ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα. καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ λέγων· δεῦρο ὀπίσω μου δείξω σοι τὸ κρῖμα τῆς πόρνης τῆς καθημένης ἐπὶ ὑδάτων 2 πολλῶν, μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν πάντες οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς. 3 καὶ ἀπήνεγκέ με εἰς ἔρημον ἐν πνεύματι· καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον, γέμον ὀνόματα βλασφημίας· ἔχον κεφαλὰς ἑπτά, κέρατα δὲ δέκα· καὶ ἡ γυνὴ 4 ἦν περιβεβλημένη πορφυρᾶ καὶ κόκκινον κεχρυσωμένα χρυσίῳ, καὶ λίθους τιμίους καὶ μαργαρίτας· ἔχουσα ποτήριον χρυσοῦν ἐπὶ τὴν χεῖρα αὐτῆς, γέμον ἀκαθαρσίας, καὶ βδελύγματος πορνείας αὐτῆς· καὶ ἐπὶ τὸ μέτωπον αὐτῆς γεγραμ- 5 μένον μυστήριον, Βαβυλὼν ἡ μεγάλη ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς. καὶ εἶδον τὴν 6 γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ· καὶ ἐθαύμασα θαῦμα μέγα ἰδὼν αὐτήν. καὶ εἶπέ 7 μοι ὁ ἄγγελος· διατί ἐθαύμασας· ἐγὼ ἐρῶ σοι τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτὴν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα. τὸ 8

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19. καὶ τῆς ὀργῆς] All else om. καί.

21. ὡς ταλαντιαία] Lit., ὡς τάλαντον.

κατέβη] Σ has ἐγένετο: all Greek, καταβαίνει.

XVII. 1. ὀπίσω μου] S alone: all else om.

πόρνης] All else add, τῆς μεγάλης.

3. γέμον . . . ἔχον] So apparently S (Σ doubtfully) with Q and many mss.; the rest reading γέμοντα or γέμων . . . ἔχοντα or ἔχων.

κέρατα δέ] S alone: the rest, καὶ κέρατα.

4. πορφυρᾶ] Or πορφύρας. S alone pl.: the rest πορφυροῦν (or -ύραν); rec. πορφύρα.

κεχρυσωμένα] S alone pl. (agreeing with πορφ. καὶ κοκκ.); all else -μένην. Cp. xviii. 6.

λίθους τιμίους καὶ μαργαρίτας] So apparently S must have read as the interpunction, and absence of prefixed prep., show. All else read the words in dative, and all except Σ have λιθ. τιμ. in sing.

ἐπὶ τὴν χεῖρα] All else ἐν with dat.; cp. xiv. 14.

ἔχουσα . . . γέμον] Lit., καὶ ἔχουσα . . . καὶ γέμον. ἀκαθαρσίας καὶ βδελύγματος] (i) All else place βδ. first. (ii) All the MSS., and all mss. (with doubtful exceptions), read τὰ ἀκάθαρτα τῆς, for ἀκαθάρητος of rec. The latter word being unattested and barely possible, I write ἀκαθαρσίας. Of the lat., *pr* has *immunditiae*; *g*, *immunditiis*; *vg*, *immunditia* [*arm*, *immunditiarum*]. (iii) For βδελύγματος, nearly all else read -άτων; *g*, *abominationibus*; *pr*, *abominationum*; and so *am*, *arm*, &c.; but *el*, *abominatione*.

αὐτῆς] So A, mss. 1, 7, 28, 35, 36, 38, 87, &c., and *vg*: P Q, most mss., and *vt*, τῆς γῆς. ℵ Σ, give a conflate reading.

5. γεγραμμένον] All, except ms. 97, prefix ὄνομα.

6. μεθύουσαν ἐκ τοῦ αἵματος] So A and many mss., and Σ and the versions: P Q, and other mss., om. ἐκ: ℵ and ms. 38 have τῷ αἵματι without a prep.

θαῦμα μέγα] All else, except ℵ and ms 38, place these words after αὐτήν.

7. ἐρῶ] Lit., λέγω, and so Σ.

θηρίον ὃ εἶδες ἦν καὶ οὐκ ἔστι· μέλλει ἀναβαίνειν ἐκ τῆς θαλάσσης καὶ εἰς ἀπώλειαν ὑπάγει· καὶ θαυμασθήσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὰ ὀνόματα ἐν τῷ βιβλίῳ τῆς ζωῆς· ἀπὸ καταβολῆς κόσμου, βλέποντες τὸ θηρίον ὅτι ἦν καὶ οὐκ ἔστι καὶ
9 πάρεστιν. ὧδε ὁ νοῦς τῷ ἔχοντι σοφίαν. αἱ ἑπτὰ κεφαλαὶ ἑπτὰ ὄρη εἰσίν, ὅπου ἡ γυνὴ κάθηται
10 ἐπ' αὐτῶν, καὶ βασιλεῖς ἑπτά εἰσιν· οἱ πέντε ἔπεσαν· καὶ ὁ εἷς ἔστιν· ὁ ἄλλος οὔπω ἦλθε· καὶ ὅταν ἔλθῃ,
11 ὀλίγον δεῖ αὐτὸν μεῖναι. †καὶ ὁ δράκων¶ καὶ τὸ θηρίον †ὅ ἐστι¶ καὶ οὐκ ἔστι, καὶ αὐτὸς ὄγδοος καὶ ἐκ τῶν ἑπτά ἐστι καὶ εἰς ἀπώλειαν ὑπάγει. καὶ τὰ δέκα κέρατα ἃ 12
εἶδες, δέκα βασιλεῖς εἰσιν· οἵτινες βασιλείαν οὔπω ἔλαβον· ἀλλ' ἐξουσίαν ὡς βασιλεῖς *μίαν ὥραν¶ λαμβάνουσι μετὰ τοῦ θηρίου. οὗτοι 13
μίαν γνώμην ἔχουσι· καὶ τὴν δύναμιν καὶ ἐξουσίαν ἑαυτῶν, τῷ θηρίῳ διδόασιν. οὗτοι μετὰ τοῦ ἀρνίου 14
πολεμήσουσι· καὶ τὸ ἀρνίον *νικήσει¶ αὐτούς· ὅτι κύριος κυρίων ἐστὶ καὶ βασιλεὺς βασιλέων· καὶ οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί. καὶ εἶπέ μοι· τὰ ὕδατα ἃ 15
εἶδες ἐφ' ὧν ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσὶ καὶ ἔθνη καὶ γλῶσσαι. καὶ τὰ δέκα κέρατα ἃ εἶδες 16
τῷ θηρίῳ, οὗτοι *μισήσουσι¶ τὴν πόρνην· καὶ ἠρημωμένην καὶ γυμ-

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8. *μέλλει*] Or perhaps *μέλλον*. All else prefix *καί*, except *arm*.

*θαλάσσης*] Rather *ἀβύσσου*: cp. xi. 7, note.

*ὑπάγει*] So A and one ms. (12): all other Greek copies, *ὑπάγειν*, and so ℵ. Of the lat., *g* has *ibit*, as also *vg*; but *pr*, and lat. of Iren., have *vadit*.

*θαυμασθήσονται*] So apparently S (cp. note on xiii. 3 *supr.*), with A P, for *-άσονται*.

*ἐν τῷ βιβλίῳ*] Three mss., 73, 79, 95, have *ἐν*: the rest *ἐπί* (with accus. or gen.), and so ℵ: lat., *in*.

*βλέποντες*] Or *βλεπόντων*: but the interpunction of S seems to imply the nom.

*καὶ πάρεστιν*] So mss. 1, 36, 73, 79, 152, and some others, and a corrector of ℵ, also ℵ, and *g*; *vg* om.: the MSS. and most mss., *καὶ πάρεσται*. So *pr*, *ventura est*.

9. *τῷ ἔχοντι*] S and ℵ only: all else, *ὁ ἔχων*.

10. *καὶ ὁ εἷς*] All MSS., and nearly all mss., ℵ and some versions (including lat.) om. *καί*.

*δεῖ αὐτόν*] So Q, and many mss., and lat.: the rest transpose.

11. †*καὶ ὁ δράκων*] S alone: an unmeaning and unsupported interpolation.

†*ὅ ἐστι*] So S, for *ὃ ἦν*. But this reading is unsupported, and the Syr. text (see note on it) needs correction.

*αὐτὸς ὄγδοος*] Or more precisely *αὐτὸ ὄγδοον*. All else subjoin *ἐστι*.

12. **μίαν ὥραν*] S, unsupported, has *ἕνα ἐνιαυτόν*, but an obvious correction of but one letter in Syr. text (see note on it), restores the true reading.

13. *ἑαυτῶν*] So S apparently (ℵ doubtfully), with ms. 1, for *αὐτῶν*.

14. **νικήσει*] So all else. S has here a verb = *βλάψει*, or possibly = *ἀδικήσει*. The latter might be admitted as a probable variant for *νικήσει*, due to the Greek original of S; but I prefer (see note on Syr. text) by the change of one Syriac letter to restore *νικήσει*.

15. *εἶπέ μοι*] So A alone of Greek copies, and so ℵ; also lat., *dixit*: except *g*, which has *ait*, = *λέγει*, as nearly all else.

*ἐφ' ὧν*] So *pr*: all else *οὗ*.

16. *τῷ θηρίῳ*] Or *ἐπὶ τὸ θηρίον* [*τοῦ θηρίου*], as rec.: but this reading of rec. has no Greek authority, and comes from *vg* [*cl*, &c.] *in bestia*; which is ill supported, *am* and *arm* reading *et bestiam*, as also *vt*. All Greek copies have *καὶ τὸ θηρίον*.

**μισήσουσι*] S has here a verb (see note on Syr. text) = *ἐπισκέψονται*: but an easy emendation of the Syriac text (see note on it), supported by ℵ, restores *μισήσουσι*, which all other authorities read.

νὴν ποιήσουσιν αὐτήν· καὶ τὰς σάρκας αὐτῆς φάγονται· καὶ αὐτὴν
17 κατακαύσουσιν ἐν πυρί. ὁ γὰρ Θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ καὶ ποιῆσαι μίαν γνώμην αὐτῶν, καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ τούτῳ, ἄχρι τελεσθήσονται οἱ λόγοι τοῦ
18 Θεοῦ. καὶ ἡ γυνὴ ἣν εἶδες, ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.

XVIII. Καὶ μετὰ ταῦτα, εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἐξουσίαν μεγάλην· καὶ ἡ γῆ
2 ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ. καὶ ἔκραξεν ἐν φωνῇ μεγάλῃ, ἔπεσεν ἔπεσε Βαβυλὼν ἡ μεγάλη· καὶ ἐγένετο κατοικητήριον δαιμονίων, καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου καὶ μεμισημένου. ὅτι ἐκ τοῦ 3
οἴνου τῆς πορνείας αὐτῆς, πεπότικε πάντα τὰ ἔθνη· καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν· καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνους αὐτῆς ἐπλούτησαν.
Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ 4
οὐρανοῦ λέγουσαν· ἐξέλθετε ἐξ αὐτῆς ὁ λαός μου, ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς· ἵνα μὴ λάβητε ἐκ τῆς πληγῆς αὐτῆς.
ὅτι ἐκολλήθησαν αὐτῇ αἱ ἁμαρτίαι 5
ἄχρι τοῦ οὐρανοῦ· καὶ ἐμνημό-

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ποιήσουσιν αὐτήν] One ms. (34), and *pr*, place these words thus: Σ with most authorities after ἠρημωμένην, and some in both places.

τὰς σάρκας] Lit., τὴν σάρκα: but S uniformly (cp. xix. 18, 21) renders this pl. as sing.

ἐν πυρί] So A and many mss.: the rest (supported by lat.) om. ἐν. But the prep. is indispensable in Syriac, and therefore its presence (in S and Σ) is indecisive. So again, xviii. 2, [ἐν] φωνῇ.

17. ἔδωκεν] Lit., δίδωσιν (if the pointing of S is to be trusted).

μίαν γνώμην αὐτῶν] So one ms. (95) only: two (35, 87) have γν. αὐτῶν, omitting μίαν: nearly all else (including Σ) μίαν γν. (or γν. μίαν), omitting αὐτῶν: A, and *g* and *vg*, om. the words between γνώμην αὐτοῦ and καὶ δοῦναι.

τούτῳ] S alone ins.

ἄχρι] Or ἄχρις οὗ. See note on vii. 3.

τελεσθήσονται] Or -θῶσιν, as xv. 8.

18. ἡ πόλις] All else prefix ἔστιν, except *pr* and *arm*.

XVIII. 1. Καί] So many mss., and *pr* and *vg*: all MSS., many mss., and versions (including *g* and Σ) om.

2. ἐν φωνῇ μεγάλῃ] (i) The MSS., and most mss., *vg* and most versions read ἰσχυρᾷ before (Σ after) φωνῇ (with or without ἐν), and om. μεγάλῃ. A few mss. (1, 12, 152), and *vt*, give both adjectives. (ii) All else except P add λέγων.

ἔπεσεν ἔπεσε] So A and some mss., and Σ and lat., &c.: ℵ Q, most mss., and some versions write the verb but once: P alone, thrice.

ἀκαθάρτου] After this word S, with P and mss. 1, 7, 14, 36, 38, 73, 79, 152, &c., om. καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου, which Σ with most Greek and all lat. authorities ins. (with some variations). The fuller reading looks like a product of conflation; but if so, it may well be that the member of the conflation which S leaves out is the true reading, and that the other is a gloss (πνεῦμα explanatory of ὄρνεον) that has crept into the text. See note on Syr. text.

3. τοῦ οἴνου] All else except *pr* add (with ℵ Q, most mss., Σ, and *cl*), prefix (with P, some mss., and *g*), or substitute (with A, *am*, *arm*, &c.) τοῦ θυμοῦ.

πεπότικε] Five mss. (18, 36, 37, 73, 79) support this reading: the other Greek copies have πέπ[τ]ωκαν, (or -ωκε, or -ώκασι), *lat.*, *biberunt*. The Syr. gives literally, κεκέρακε πᾶσι τοῖς ἔθνεσιν;—not so xiv. 8, *supr.*

τοῦ στρήνους] The word in S rather = τῆς μανίας. The Syr. text (see note on it) seems to need emendation; but there is no reason to suspect any variation in the original Greek.

4. ἵνα μὴ λάβητε] S with ms. 152, om. καί before these words (which, with some other versions, and rec., it places before ἐκ τῶν πλ. αὐτῆς), thus making this clause dependent on, not parallel to, ἵνα μὴ συγκοινωνήσητε. This second ἵνα μή is rendered rather as if ἵνα μή πως. See note on Syr. text.

τῆς πληγῆς] All else plural, except *g*.

5. αὐτῇ] Lit., ἐν αὐτῇ: all else αὐτῆς.

νευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς.
6 ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκε· καὶ διπλώσατε αὐτῇ διπλᾶ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασε κεράσατε αὐτῇ· διπλοῦν
7 ὅσα ἐδόξασεν ἑαυτὴν· καὶ ἐστρηνίασε· τοσοῦτον βασανισμὸν καὶ πένθος· ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει· ὅτι κάθημαι βασίλισσα, καὶ χήρα οὐκ εἰμί· καὶ πένθος οὐ μὴ
8 ἴδω. διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἥξουσιν αἱ πληγαὶ ἐπ' αὐτῆς. *θάνατος καὶ πένθος, καὶ λιμός· καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς
9 Κύριος ὁ κρίνας αὐτήν. καὶ κλαύσουσιν αὐτὴν καὶ κόψονται ἐπ' αὐτὴν οἱ βασιλεῖς τῆς γῆς, οἱ μετ' αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσι τὸν καπνὸν τῆς πυρώσεως αὐτῆς· ἀπὸ μακρόθεν 10
ἑστηκότες διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς· καὶ λέξουσιν, οὐαὶ οὐαὶ οὐαὶ ἡ πόλις ἡ μεγάλη Βαβυλὼν ἡ πόλις ἡ ἰσχυρά· ὅτι ἐν μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις σου. καὶ οἱ ἔμποροι τῆς γῆς κλαύσουσι 11
καὶ πενθήσουσιν ἐπ' αὐτήν· καὶ τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι· γόμον χρυσοῦ καὶ ἀργύρου καὶ λίθων 12
τιμίων, καὶ μαργαριτῶν καὶ βύσσου καὶ πορφύρας, καὶ σιρικὸν κοκκίνου, καὶ πᾶν ξύλον θύϊνον, καὶ πᾶν σκεῦος ἐλεφάντινον, καὶ πᾶν σκεῦος ἐκ ξύλου, τίμιον καὶ χαλκὸν καὶ σίδηρον, καὶ μάρμαρον καὶ κιννάμωμον καὶ θυμιά- 13
ματα καὶ μύρον καὶ λίβανον, καὶ οἶνον καὶ ἔλαιον καὶ σεμίδαλιν, καὶ πρόβατα καὶ ἵππους καὶ ῥέδας, καὶ

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6. *αὐτῇ διπλᾶ*] So Σ and other versions, and rec., with P and many mss.: the rest read [*τὰ*] *διπλᾶ*, and omit *αὐτῇ*, as do *g*, and *vg* [except *arm*]; (*pr* deviates).

*διπλοῦν*] Observe the interpunction, peculiar to S, by which *διπλοῦν* is disconnected from verse 6 and joined on to 7.

7. *ὅσα*] Lit., *ἐφ' ὅσον*.

*ἑαυτήν*] So many mss.: the MSS. and other authorities, *αὐτήν*: Σ deviates.

*τοσοῦτον*] Nearly all else add *δότε αὐτῇ*.

8. *ἐπ' αὐτῆς*] All else om. prep.

**θάνατος*] S has here the word which = *πληγή*, but the omission of a single letter from it (see note on Syr. text) restores *θάνατος*.

*Κύριος*] So ms. 38 and a few others, and *pr*. All else subjoin, prefix, or substitute *ὁ Θεὸς* [*ὁ*].

9. *κλαύσουσιν αὐτήν*] Or *κλαύσονται*, without *αὐτήν*, which P and a few mss. (1, 79, &c.), against all else, support S in subjoining.

*στρηνιάσαντες*] See note on Syr. text.

10. *διὰ τὸν φόβον*] Lit., *ἐκ τοῦ φόβου*. So ver. 15.

*καὶ λέξουσιν*] All else, *λέγοντες*.

*οὐαί*] *Ter*, as mss. 35, 87: nearly all else *bis*.

*ἐν μιᾷ*] Or *μιᾷ* without prep., as most.

11. *κλαύσουσι καὶ πενθήσουσιν*] So Q and most mss., Σ (omitting *κλ.*) and *vg*: but the other MSS., some mss., and *vt*, *κλαίουσι καὶ πενθοῦσιν*.

*καὶ τὸν γόμον*] All else, *ὅτι τὸν γόμον*.

12. *λίθων τιμίων*] So Σ, and *pr*: C P, *λίθους τιμίους*: ℵ A Q, *g*, *vg*, &c., *λίθου τιμίου*.

*μαργαριτῶν*] So ℵ and a few mss., also Σ and *vt*: but C P, *μαργαρίτας*; A, *μαργαρίταις*; Q and most mss., and *vg*, *μαργαρίτου*.

*βύσσου*] Or *βυσσίνου*. See note on Syr. text.

*πορφύρας*] Or *πορφύρου*.

*σιρικόν*] All else *σι[η]ρικοῦ καί*.

*ἐκ ξύλου, τίμιον καί*] (i) The interpunction here shows that S read the adjective as agreeing with *σκεῦος*. This is partly supported by *g* (*vas . . . preciosum*) alone. (ii) All Greek, and Σ, write adj. in superlative; but lat. in positive, as S.

*χαλκὸν καὶ σίδ.*, *καὶ μάρμ.*] All else genitive.

13. *κιννάμωμον*] ℵ A C P, some mss., *g*, *am*, and Σ, add *καὶ ἄμωμον*: Q, most mss., *pr*, and *el*, om.

*καὶ πρόβατα*] All else ins. *καὶ σῖτον* before, and *καὶ κτήνη* before or after, these words.

*ἵππους καὶ ῥέδας, καὶ σώματα*] So Σ: but nearly all else genitive, except ms. 95 (*ἵππους*); *pr* deviates.

14 σώματα καὶ ψυχὰς ἀνθρώπων, καὶ
ἡ ὀπώρα σου ἡ ἐπιθυμία τῆς ψυχῆς
σου ἀπῆλθεν ἀπὸ σοῦ· καὶ πάντα
τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπῆλθεν
ἀπὸ σοῦ, καὶ οὐκέτι αὐτὰ βλέψεις·
15 καὶ αὐτὰ οὐ μὴ εὑρήσουσιν οἱ
ἔμποροι τούτων οἱ πλουτήσαντες
ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται
διὰ τὸν φόβον τοῦ βασανισμοῦ
16 αὐτῆς· κλαίοντες καὶ πενθοῦντες καὶ
λέγοντες· οὐαὶ οὐαὶ ἡ πόλις ἡ
μεγάλη, ἡ περιβεβλημένη βύσσινον
καὶ πορφυροῦν καὶ κόκκινα κε-
χρυσωμένα χρυσίῳ καὶ λίθους
τιμίους καὶ μαργαρίτας· ὅτι μιᾷ
ὥρᾳ ἠρημώθη ὁ τοσοῦτος πλοῦτος.
17 καὶ πᾶς κυβερνήτης· καὶ πᾶς ὁ ἐπὶ
τῶν πλοίων ἐπὶ τόπον πλέων, καὶ
ναῦται καὶ ὅσοι ἐν τῇ θαλάσσῃ
ἐργάζονται, ἀπὸ μακρόθεν ἔστησαν
καὶ ἔκλαυσαν αὐτὴν βλέποντες τὸν 18
καπνὸν τῆς πυρώσεως αὐτῆς.

Καὶ λέγουσι, τίς ὁμοία τῇ πόλει
τῇ μεγάλῃ; καὶ ἔβαλον χοῦν ἐπὶ 19
τὰς κεφαλὰς αὐτῶν· καὶ ἔκραξαν
κλαίοντες καὶ πενθοῦντες καὶ λέ-
γοντες· οὐαὶ οὐαὶ ἡ πόλις ἡ μεγάλη·
ἐν ᾗ ἐπλούτησαν οἱ ἔχοντες τὰ πλοῖα
ἐν τῇ θαλάσσῃ ἐκ τῆς τιμιότητος
αὐτῆς· ὅτι μιᾷ ὥρᾳ ἠρημώθη. εὐ- 20
φραίνεσθε ἐπ' αὐτῇ οὐρανὲ καὶ οἱ
ἅγιοι καὶ οἱ ἀπόστολοι, καὶ οἱ προ-
φῆται, ὅτι ἔκρινεν ὁ Θεὸς τὸ κρῖμα
ὑμῶν ἐξ αὐτῆς. καὶ ἦρεν εἷς ἐκ 21
τῶν ἀγγέλων τῶν ἰσχυρῶν λίθον ὡς
μύλον μέγαν, καὶ ἔβαλεν εἰς τὴν

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14. ἡ ἐπιθυμία] So *pr*: all else read τῆς ἐπιθυμίας.

τῆς ψυχῆς σου] Q and most mss., *g*, and *vg* [*cl*, with *arm*, &c.; not *am*] and Σ, support S in inserting σου here; but only two (35, 87) ins., as S, both here and after ὀπώρα.

τὰ λαμπρὰ ἀπῆλθεν] So two mss. (1, 79), followed by rec.: the rest, τὰ λ. ἀπώλετο (or ἀπώλοντο).

βλέψεις· καὶ αὐτά] S alone ins. these words: all else om., and connect οὐκέτι αὐτὰ οὐ μὴ εὑρήσουσιν [εὕρῃς, or εὑρήσεις, or -σῃς]. Possibly S here preserves the true text, and the rest have lost the words by homœoteleuton. ℵ A and mss. 35, 38, 95 place αὐτά after οὐ μή: but C P Q, &c., as above.

14 and 15. εὑρήσουσιν οἱ ἔμποροι] In thus removing the stop usually placed (so C P Q, and most mss.; also lat., but *arm* deviates) after the verb, and connecting it with οἱ ἔμπ., S is supported by Σ, and a few mss. (35, 36, 87, &c.): ℵ A, &c., leave the connexion undecided.

16. καὶ λέγοντες] So rec., with P and many mss., *pr* and *vg*: but the other MSS. and mss., *g*, and Σ. om. καί: a few mss. om. both words.

Cp. for the following clause, xvii. 4.

κόκκινα] S alone: all else κόκκινον.

κεχρυσωμένα] S alone for καὶ κεχρυσωμένη (ℵ, -νον). But mss. 1, 79, 152, om. καί.

χρυσίῳ] Or ἐν χρ., with ℵ C, and mss. 1, 36, 79, and some others.

λίθους τιμίους] All else dat. sing., except Σ, which gives dat. plural (which possibly S intends).

μαργαρίτας] So Σ, or possibly -ταις, which is the reading of Q and nearly all mss., and of *g* and *vg*. But *pr*, and other versions, with the other MSS., have μαργαρίτῃ.

17. ὁ ἐπὶ τῶν πλοίων ἐπὶ τόπον πλέων] A reading apparently conflate, and probably so in the Greek original of S. Most mss., ℵ A C Q, and Σ, have ὁ ἐπὶ [τὸν] τόπον πλέων: P, mss. 36, 73, 79, &c., substitute [ὁ] ἐπὶ τῶν πλοίων πλέων. Of the lat., *g* and *vg* support τόπον [but *cl*, &c., *lacum* for *lucum*]: *pr* renders, *super mare navigans* (see Suppl. Note, p. 49).

ἐν τῇ θαλάσσῃ] So *et* and most *vg* [but *am*, *maria*; *arm*, *mari*]: all Greek, τὴν θάλασσαν.

18. ἔκλαυσαν αὐτήν] S alone: the rest ἔκραζον [-ξαν].

Καὶ λέγουσι] Or Καὶ λέγοντες: but the interpunction and division seem to require λέγουσι. S alone; all else ptcp. with or without καί.

19. οἱ ἔχοντες] All else prefix πάντες.

τὰ πλοῖα] Lit., τὸ πλοῖον.

20. εὐφραίνεσθε] So Σ, and *pr*: all else sing.

21. ἐκ τῶν ἀγγέλων τῶν ἰσχυρῶν] Nearly all else, ἄγγελος ἰσχυρός. Σ om. adjective, with A; ℵ deviates.

ὡς μύλον] So rec., with P Q and most mss., Σ [*d l n*], and *g* (and *pr?*): but A has ὡς μύλινον and C ὡς μυλικόν, and so *vg*, *molarem*. There is a trace

θάλασσαν λέγων· οὕτως ὁρμήματι
βληθήσεται Βαβυλὼν ἡ μεγάλη
22 πόλις, καὶ οὐ μὴ εὑρήσεις ἔτι. καὶ
φωνὴ κιθάρας καὶ σάλπιγγος καὶ
†αὐλητῶν¶ καὶ μουσικῶν, οὐ μὴ
23 ἀκουσθῇ ἐν σοὶ ἔτι· καὶ φῶς λύχνου
οὐ μὴ φανῇ σοι ἔτι· καὶ φωνὴ νυμφίου
καὶ φωνὴ νύμφης οὐ μὴ ἀκουσθῇ ἐν
σοὶ ἔτι· ὅτι οἱ ἔμποροί σου ἦσαν
οἱ μεγιστᾶνες τῆς γῆς· ὅτι ἐν ταῖς
φαρμακείαις σου ἐπλάνησας πάντα
24 τὰ ἔθνη. καὶ ἐν αὐτῇ αἷμα προφητῶν
καὶ ἁγίων εὑρέθη τῶν ἐσφαγμένων
XIX. ἐπὶ τῆς γῆς. Καὶ μετὰ ταῦτα, ἤκουσα
φωνὴν μεγάλην ὄχλων πολλῶν ἐν
τῷ οὐρανῷ λεγόντων, ἀλληλούϊα· ἡ
σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις
τῷ Θεῷ ἡμῶν· ὅτι ἀληθιναὶ καὶ 2
δίκαιαι αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινε
τὴν πόρνην τὴν μεγάλην ἥτις ἔφθειρε
τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ
ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ
ἐκ χειρὸς αὐτῆς. δεύτερον εἴρηκαν 3
ἀλληλούϊα, καὶ ὁ καπνὸς αὐτῆς
ἀνέβη εἰς τοὺς αἰῶνας τῶν αἰώνων.
καὶ ἔπεσαν οἱ εἴκοσι καὶ τέσσαρες 4
πρεσβύτεροι καὶ τὰ τέσσαρα ζῶα,
καὶ προσεκύνησαν τῷ Θεῷ τῷ καθη-
μένῳ ἐπὶ τῷ θρόνῳ λέγοντες· ἀμὴν
ἀλληλούϊα. Καὶ φωνὴ ἀπὸ τοῦ 5
θρόνου λέγουσα· αἰνεῖτε τῷ Θεῷ
ἡμῶν πάντες οἱ δοῦλοι αὐτοῦ καὶ
οἱ φοβούμενοι τὸ ὄνομα αὐτοῦ· πάν-
τες οἱ μικροὶ μετὰ τῶν μεγάλων. καὶ 6

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of the prefix of genitive placed before the noun, but erased, in S (and the prefix is inserted in $\aleph p$): also, the word representing ὡς is written by an afterthought (but *prima manu*) on marg. It seems therefore as if S as at first written supported *μύλινον* (without ὡς).

εὑρήσεις] Or εὕρῃς. S alone: all else εὑρεθῇ. Cp. verse 14 *supr.*

22. κιθάρας] All else, κιθαρῳδῶν.

σάλπιγγος] This reading is partly supported by ℵ (alone of MSS.) and two mss. (35, 87), which read σαλπίγγων, as does Σ. All else, σαλπιστῶν: and all place the word last of the four genitives.

†αὐλητῶν¶ καὶ μουσικῶν] All else invert these genitives. I obelize the former word, the rendering of S being obscure, possibly representing αὐλητικῶν: see note on Syr. text.

Note that S, with Hippol. (*Antichr.*, 42), om. (after ἔτι) two sentences of this verse; supported, as to the former of the two, by mss. 14, 92; as to the latter, by ℵ and some mss., including 38, 87, &c., and by Σ.

23. φανῇ] S and Σ incline to this reading (ree.), rather than φάνῃ (rev.).

σοι] So C (alone of Greek copies); and *vt* and *vg* [*am, arm,* &c.; not *cl*]: all else, ἐν σοί.

φωνὴ νύμφης] So C alone: all else om. φωνή.

ταῖς φαρμακείαις] So lat.: all Greek, singular.

ἐπλάνησας] So ms. 87: all else, ἐπλανήθησαν.

24. τῶν ἐσφαγμένων] All else prefix καὶ πάντων.

XIX. 1. Καὶ μετά] Some mss., including (1, 36, 38, 79, &c.), support καί, also some versions: but Σ, with the MSS. and most mss., lat., &c., om.

φωνήν] The MSS., and most mss., and *vg*, prefix ὡς: Σ, *vt*, and a few mss. (1, 7, 38, &c.) om., as S.

ὄχλων πολλῶν] All Greek copies have singular; also Σ, and *g*: but *pr* and *vg* support plural, as S.

τῷ Θεῷ ἡμῶν] So three mss. (36, 47, 152), and Σ, *pr*, and *vg* [but *arm, Domino* only], and other versions; one ms. (1) prefixes Κυρίῳ, and so rec.: but all other Greek, *g*, and other versions, τοῦ Θεοῦ ἡμῶν.

2. χειρὸς αὐτῆς] So *pr* and *vg*: all else, singular.

3. δεύτερον] All else prefix καί, except ms. 98.)

ἀνέβη] So S (if the pointing is to be trusted), with two mss., 73, 79: for ἀναβαίνει (rec.) of all MSS. and most mss. A few have ἀνέβαινε, and so Σ.

4. πρεσβύτεροι] S (not Σ) favours the position of this word after the numerals, but not decisively.

5. φωνή] All else add ἐξῆλθε (ℵ, φωναὶ . . . ἐξῆλθον) before or after ἀπὸ [ἐκ] τοῦ θρόνου.

τὸ ὄνομα αὐτοῦ] All else om. τὸ ὄνομα, and read αὐτόν (*pr, Dominum*).

πάντες οἱ μικροί] All else om. πάντες, for which two or three mss. substitute καί. [Note that C *deficit* here finally].

μετὰ τῶν μεγάλων] Cp. xi. 18. All else, καὶ οἱ μεγάλοι.

ἤκουσα φωνὴν ὡς ὄχλων πολλῶν, καὶ ὡς φωνὴν ὑδάτων πολλῶν· καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν λεγόντων ἀλληλούϊα. Ὅτι ἐβασίλευσε 7 Κύριος ὁ παντοκράτωρ· χαίρομεν καὶ ἀγαλλιῶμεν· δῶμεν τὴν δόξαν αὐτῷ, ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν. 8 καὶ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον καθαρὸν καὶ λαμπρόν· τὸ γὰρ βύσσινον τὰ δικαιώματά 9 ἐστι τῶν ἁγίων. καὶ εἶπόν μοι *γράψον· μακάριοι οἱ εἰς τὸ δεῖπνον *τοῦ γάμου τοῦ ἀρνίου εἰσὶ κεκλημένοι. καὶ εἶπέ μοι· οὗτοι οἱ λόγοι οἱ ἀληθινοὶ τοῦ Θεοῦ εἰσί. καὶ 10 ἔπεσον ἔμπροσθεν τῶν ποδῶν αὐτοῦ καὶ προσεκύνησα αὐτῷ· καὶ εἶπέ μοι· μή, σύνδουλός σου εἰμὶ καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· τῷ Θεῷ προσκύνησον μᾶλλον· ἡ γὰρ μαρτυρία Ἰησοῦ ἐστὶ τὸ πνεῦμα τῆς προφητείας.

Καὶ εἶδον τὸν οὐρανὸν ἀνεῳ- 11 γμένον, καὶ ἰδοὺ ἵππος λευκός· καὶ ὁ καθήμενος ἐπ' αὐτὸν καλούμενος πιστὸς καὶ ἀληθινός, καὶ ἐν δικαιο-

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6. *φωνὴν ὡς*] So one ms. (36): Σ and nearly all else *ὡς φωνήν*: a few, and *vt*, om. *ὡς* here.

*ὄχλων πολλῶν*] All else singular, except *pr*.

*λεγόντων*] Or *λεγούσων*; or *λέγοντες*.

*ἀλληλούϊα*] Observe the full stop set after this word, leaving *Ὅτι* to be connected with verse 7.

*Κύριος*] (i) All else (except *pr*) ins. *ὁ Θεός* after, or for, this word, or *ὁ Θεὸς ὁ* before it. A seemingly later hand has interlined the equivalent of *ὁ Θεός* in S. (ii) ℵ P Q, most mss, Σ, and all lat., add *ἡμῶν*, but A and a few om., as S.

7. *χαίρομεν*] So mss. 73, 152 (for *χαίρωμεν*); the following *ἀγαλλιῶμεν* being treated as pres. indic.

*δῶμεν*] (i) Or *δώσομεν* (or *δώσωμεν*). (ii) All else prefix *καί*: the omission of it by S is consistent with its treatment of the preceding verbs.

8. *καθαρὸν καὶ λαμπρόν*] So rec., with a few mss. (1, 36; also 73, 79, 152, but without *καί*). The MSS. and the other mss., Σ and most versions, reverse the order; Q and most mss. and *vg* [*el*, with *arm*, &c.], retain *καί*: but the rest om., as do *vt* and *am*, &c.

*τὰ δικαιώματά ἐστι*] S favours this position of the verb, which is that of rec., with many mss., and *g* and most *vg* [including *am*]. The MSS., the other mss., Σ, and *pr*, also *arm*, place it after *τῶν ἁγίων*.

9. *εἶπόν μοι*] S only; but perhaps the Syriac scribe has wrongly inserted the final letter which marks the plural. However the reading is a possible one, the plural verb finding its subject in verses 5–7. All else have *λέγει* (or *εἶπέ*) *μοι*.

**γράψον*] S has here a word = *πάλιν* (which has no other authority): but by restoring a letter which no doubt has dropt out from before it, we recover *γράψον*, which all else give, except one or two mss. which om. See note on Syr. text.

*οἱ . . . εἰσί*] All else *οἱ*, omitting *εἰσί*.

**τοῦ γάμου*] S represents *τῆς διακονίας*, which has neither appropriateness nor authority. By changing one of the six letters of the Syriac word (see note on Syr. text), and transposing two others, we recover *τοῦ γάμου*, which is the reading of A Q and most mss., Σ and *pr* and *vg*; but which the rest om.

*εἶπε*] So Σ here, and in next verse: all else, *λέγει* in both places.

*οἱ ἀληθινοί*] A with two mss. ins. *οἱ*, which apparently S intends to represent. All else om.

10. *καὶ προσεκύνησα*] So P and mss. 73, 79: all else, *προσκυνῆσαι*.

*μή, σύνδουλός σου εἰμί*] S alone omits *ὅρα* before *μή*. In the parallel passage, xxii. 9, *ὅρα* is retained, with a colon after it, to separate it from *μή*, which is thus made to qualify *εἰμί* (and so ms. 68). The copies of Σ vary as to the interpunction, both here and xxii. 9, with the general result that (except *l* which in the present passage is neutral, giving the sentence without any stop at all) all of them in both passages disconnect *μή* from *ὅρα*, and either isolate it, or attach it to what follows. If so attached, it must be understood as = *nonne*?, and not in its proper force as = *num*? These modifications of interpunction, and the interpolation of *μᾶλλον* (which S alone ins.) after *προσκύνησον*, are apparently due to doctrinal prepossessions in the minds of translators, or scribes. All other authorities connect *ὅρα μή*, a few adding *ποιήσῃς*.

*ἡ γὰρ μαρτυρία Ἰησοῦ*] I neglect the comma which S unmeaningly places after these words.

12 σύνῃ κρίνει καὶ πολεμεῖ· οἱ δὲ
ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός· καὶ
ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα
πολλά· ἔχων ὄνομα γεγραμμένον, ὃ
13 οὐδεὶς οἶδεν εἰ μὴ αὐτός· καὶ
περιβεβλημένος ἱμάτιον βεβαμμένον
ἐν αἵματι· καὶ καλεῖται τὸ ὄνομα
14 αὐτοῦ ὁ Λόγος τοῦ Θεοῦ. καὶ τὰ
στρατεύματα τοῦ οὐρανοῦ ἠκολούθει
αὐτῷ ἐφ' ἵπποις· λευκοῖς· καὶ ἐνδε-
δεδυμένοις βύσσινον λευκὸν καὶ
15 καθαρόν. καὶ ἐκ τοῦ στόματος
αὐτῶν ἐκπορεύεται ῥομφαία ὀξεῖα·
ἵνα ἐν αὐτῷ πατάξωσι τὰ ἔθνη· καὶ
αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ
σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν
τῆς ὀργῆς τοῦ Θεοῦ τοῦ παντοκρά-
τορος. καὶ ἔχει ἐπὶ τὰ ἱμάτια 16
αὐτοῦ ἐπὶ τοὺς μηροὺς αὐτοῦ, ὄνομα
γεγραμμένον· βασιλεὺς βασιλέων
καὶ κύριος κυρίων. Καὶ εἶδον ἄλλον 17
ἄγγελον· ἑστῶτα ἐν τῷ ἡλίῳ· καὶ
ἔκραξεν ἐν φωνῇ μεγάλῃ, λέγων τοῖς
ὀρνέοις τοῖς πετομένοις ἐν μεσου-
ρανήματι· *δεῦτε¶ συνάχθητε εἰς
τὸ δεῖπνον τὸ μέγα τοῦ Θεοῦ, 18
ἵνα φάγητε σάρκας βασιλέων καὶ
σάρκας χιλιάρχων· καὶ σάρκας
ἰσχυρῶν· καὶ σάρκας ἵππων, καὶ
τῶν καθημένων ἐπ' αὐτούς· καὶ

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12. ὡς φλόξ] So A, mss. 35, 36, 87, and others, Σ, and lat., &c., followed by rec.: the rest om. ὡς.

ὄνομα γεγραμμένον, ὅ] So A P (and ℵ partly) with some mss. and versions, including lat., followed by rec. Some mss. give the words in plural: Q and many others have a conflate reading (ὀνόματα γεγραμμένα καὶ ὄνομα γεγραμμένον, ὅ), which Σ adopts [but *l* marks the plural words with *].

οὐδείς] Lit., οὐκ.

13. βεβαμμένον] The verb used by S seems to represent this word, which is read here by A Q and most mss. (followed by rec.): but possibly it may be meant for ῥεραντισμένον (P), or περιῤῥεραμμένον (ℵ), or some other like form; so the lat., and Σ, represent *sprinkled*, not *dyed*.

ἐν αἵματι] Or αἵματι: and so φωνῇ, verse 17.

καλεῖται] So apparently S, with some mss. (1, 36, 79, &c.), and lat. (which rec. follows): for κέκληται (or -το) of the MSS., and most mss.; Σ, ἐκάλεσε.

14. τοῦ οὐρανοῦ] So one ms. (36); or τῶν οὐρανῶν (as 8): Σ with all else, [τὰ] ἐν τῷ οὐρανῷ.

ἵπποις· λευκοῖς· καὶ ἐνδεδυμένοις] (i) The interpunction apparently requires the Greek to be thus read; unless we prefer λευκοί· καὶ ἐνδεδυμένοι. For ἐνδεδυμένοις, there is the support of ℵ, and ms. 152, and of Origen *In Joann.* t. II., c. 4. (ii) S alone ins. καί.

λευκὸν καὶ καθαρόν] ℵ and a few mss., *g*, and some *vg* [*cl*; not *am*, *arm*, &c.], support καί: all else om.

15. αὐτῶν] S alone: all else, αὐτοῦ.

ὀξεῖα] Q and most mss. insert δίστομος before ὀξεῖα, and so *pr*, and *vg* [*cl*, with many copies]: Σ, after it [but *l* with *]. There is some appearance of erasure in S, after ὀξεῖα. But ℵ A P, mss. 1, 36, 38, 79, &c., and most versions, including *g*, and *am*, *arm*, &c., om. δίστομος. Cp. i. 16.

αὐτῷ] *Scil.*, στόματι. So S, doubtfully: all else, fem.

πατάξωσι] Lit., ἀποκτείνωσι (see note on Syr. text). All else read the verb in sing.; but the plural is consistent with the reading αὐτῶν (*supr.*).

τῆς ὀργῆς] All Greek copies (with minor variations) prefix τοῦ οἴνου τοῦ θυμοῦ [καί]; and so *vg.* and most versions. But *et* reads *vini* only before *irae*; Σ gives the words which S om., but om. τῆς ὀργῆς.

16. τὰ ἱμάτια αὐτοῦ] Σ and all else, τὸ ἱμάτιον; and all, except mss. 87, 152, om. αὐτοῦ [which Tisch. wrongly ins. in his note *in loc.*].

ἐπὶ τοὺς μηροὺς] All else prefix καί [but Σ *l* with *], and read τὸν μηρόν. The reading of S is worth noting; it represents "the Name" as "written on the vestments [that were] on His thighs."

17. ἄλλον] So ℵ and one ms. (36) and some versions: rec. with A P and many mss. and lat., ἕνα: two mss., ἕνα ἄλλον. Q, with the other mss., and Σ, om. both.

τοῖς ὀρνέοις] All else, except ms. 95, prefix πᾶσι.

*δεῦτε¶ συνάχθητε] S has καὶ συνάχθητε (or -ήχθησαν): but this is unmeaning, and by replacing a dropt letter we recover δεῦτε (for καί); see note on Syr. text. Or perhaps καί is to be retained, with δεῦτε before it; as rec., and some texts of *vg* [*cl*; not *am*, &c.; *arm* om. δεῦτε].

σάρκας ἐλευθέρων καὶ δούλων· καὶ μικρῶν καὶ μεγάλων.

19 Καὶ εἶδον τὸ θηρίον καὶ τὰ στρατεύματα αὐτοῦ· καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν· συνηγμένα ποιῆσαι τὸν πόλεμον, μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου καὶ μετὰ τῶν στρατευμάτων 20 αὐτοῦ. καὶ ἐπιάσθη τὸ θηρίον, καὶ μετ' αὐτοῦ ὁ ψευδοπροφήτης· ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησε τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου καὶ *τοὺς προσκύνουντας¶ τῇ εἰκόνι αὐτοῦ· †καὶ κατέβησαν καὶ¶ ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην καὶ θείου· καὶ οἱ †δὲ¶ 21 λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου, τῇ ἐξελθούσῃ ἐκ τοῦ στόματος αὐτοῦ· καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν. Καὶ εἶδον XX.
ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ ἔχοντα τὴν κλεῖν τῆς ἀβύσσου· καὶ ἅλυσιν μεγάλην ἐν τῇ χειρὶ αὐτοῦ. καὶ ἐκράτησε τὸν δράκοντα ὁ 2
ὄφις ὁ ἀρχαῖος ὅς ἐστι διάβολος καὶ ὁ Σατανᾶς· καὶ ἔδησεν αὐτὸν χίλια ἔτη καὶ ἔβαλεν αὐτὸν εἰς τὴν 3
ἄβυσσον· καὶ ἔκλεισε καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ πλανήσῃ πάντα τὰ ἔθνη ἔτι. Μετὰ ταῦτα *δεῖ¶

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18. ἐλευθέρων] (i) All Greek copies except mss. 1, 152 and most versions (including the lat. and Σ) ins. πάντων before this word. (ii) All MSS. and most mss. ins. τε after it.

19. καὶ τὰ στρατεύματα αὐτοῦ] There is no other evidence for these words as here placed: but A and three mss., in the following sentence (καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν), read αὐτοῦ for αὐτῶν. Apparently, therefore, we have here a conflation, possibly derived from the Greek original of S. Perhaps, however, it belongs to the Syriac, having got in by insertion into the Syriac text of an alternative reading; and the fact that S uses two different renderings for στρατεύματα in the two members of the conflate sentence, the second agreeing nearly with that of Σ (see note on Syr. text), favours this supposition. If so, one or other (probably the former) is to be obelized.

τῶν στρατευμάτων] So Σ: all else singular.

20. μετ' αὐτοῦ ὁ] So ℵ P, mss. 14, 38, 79, &c., *pr* and *vg*: Σ reads ὁ μετ' αὐτοῦ, with Q and most, and *g*. A deviates.

*τοὺς προσκύνουντας] So all authorities. S gives genitive: no doubt a blunder of the scribe. See note on Syr. text.

†καὶ κατέβησαν καί] S alone: all else ζῶντες. By a correction (not very violent) of the Syriac, we can make it represent καὶ ἔζησαν καί, which would = ζῶντες (see note on Syr. text). But as this is a doubtful remedy, I retain the reading of S, with obelus.

τὴν καιομένην] The Syriac equivalents for λίμνη and πῦρ are alike feminine, and thus S and Σ are indecisive here, between Q and the mss., which read τὴν καιομένην [λίμνην], and the other MSS., which read τῆς καιομένης [*sc.*, πυρός, though the gender is wrong]. Lat. (except *g*) have *ignis ardentis*.

καὶ θείου] So *arm*, *sulphoris*: all else, ἐν θείῳ.

21. καὶ οἱ †δὲ¶ λοιποί] The δέ is superfluous; but the scribe or corrector has neglected to mark it with the obelus, as elsewhere (see iv. 4). I supply it.

τῇ ἐξελθούσῃ] Lit., (S and Σ), ἐν τῇ ἐξερχομένῃ (or, as rec., ἐκπορευομένῃ); but all Greek seem to give aor. ptcp., and om. ἐν.

XX. 1. ἄλλον] So a few mss. and versions: Σ with lat., and most else, om. [P *hiat*, xx. 1–9].

ἐν τῇ χειρί] So ℵ and ms. 38, and Σ and lat.: the rest, ἐπὶ τὴν χεῖρα.

2. ὁ ὄφις ὁ ἀρχαῖος] S and Σ favour this reading, with A alone. But they do not exclude the accus., which all else give.

3. πάντα] S alone ins.; cp. verse 8.

ἔτι] S alone om., after this word, ἄχρι τελεσθῇ τὰ χίλια ἔτη (ms. 7, ἔτι),—evidently through homœoteleuton with previous sentence,—ἔτι . . . ἔτη. Hence it may be inferred (i) that S read ἔτη after, not before, τὰ ἔθνη (as rec., though with no certain authority): (ii) that the omission was in the underlying Greek, for the homœot. does not appear in the Syriac.

*δεῖ] S represents ἔδωκε, by an evident clerical error of one letter; see note on Syr. text.

4 λῦσαι αὐτὸν μικρὸν χρόνον. καὶ εἶδον θρόνους καὶ ἐκάθισαν ἐπ' αὐτούς· καὶ κρῖμα ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς τὰς πεπελεκισμένας διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ, καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον αὐτῶν, ἢ ἐπὶ τὰς χεῖρας αὐτῶν, †οἳ¶ ἔζησαν καὶ ἐβασίλευσαν μετὰ
5 τοῦ Χριστοῦ χίλια ἔτη. καὶ αὕτη
6 ἡ ἀνάστασις ἡ πρώτη. μακάριος καὶ ἅγιος ὁ ἔχων *μέρος¶ ἐν τῇ ἀναστάσει τῇ πρώτῃ· καὶ ἐπὶ τούτων ὁ δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν· ἀλλ' ἔσονται ἱερεῖς τῷ Θεῷ καὶ τῷ Χριστῷ, καὶ βασιλεύσουσι μετ' αὐτοῦ χίλια ἔτη. Καὶ ὅτε 7
ἐτελέσθη χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ· καὶ ἐξελεύσεται πλανῆσαι πάντα τὰ 8
ἔθνη ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς· τὸν Γὼγ καὶ Μαγώγ· καὶ συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον· ὧν ὁ ἀριθμὸς αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης. καὶ ἀνέβησαν ἐπὶ τὸ 9
πλάτος τῆς γῆς, καὶ ἐκύκλευσαν τὴν πόλιν τῆς παρεμβολῆς τῶν ἁγίων καὶ τὴν πόλιν τὴν ἠγαπημένην· καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ· καὶ κατέφαγεν αὐτούς. καὶ ὁ 10
διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου τὸ θηρίον καὶ ὁ ψευδοπροφήτης. καὶ

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λῦσαι] All else passive, with pron. before or after.

4. †τὰς πεπελεκισμένας] S and Σ alone (by omitting the particle which is in Syr. the sign of genitive) represent these words as in accus., not genitive, as all other authorities have them. But it seems a plausible conjecture that the particle in question has (in S, see note on Syr. text) been accidentally transferred to the subsequent part of the sentence, where it suggests a pronoun in genitive, antecedent to οἵτινες. If so, we ought to restore τῶν πεπελεκισμένων. But cp. τὰς ἐσφαγμένας, vi. 9, where Σ does not follow S.

οἵτινες] Lit., ἐκείνων οἵτινες, but see last note.

οὐδέ] Or οὔτε.

τὸ μέτωπον] Or τῶν μετώπων. The MSS., mss., Σ, &c., om. αὐτῶν after these words.

ἤ] So lat. : all else καί.

τὰς χεῖρας] So ms. 94 and *vg* : all else, singular.

†οἵ] Or ὅτι. All else, καί, which perhaps ought to be restored here. See note on Syr. text.

5. Note that S and Σ, with ℵ and many mss., om. the first clause (οἱ λοιποί . . . ἔτη) of this verse, through homœotel. with last verse.

καί] S alone : three mss. read ὅτι : all else om.

αὕτη] S and Σ supply ἐστίν (and so in verse 6, after μακάριος) ; also (here, but not in verse 6) lat. ; but I hesitate to infer that it was in their Greek.

6. *μέρος] S gives here, by substitution of a letter for a similar one, a word = νεκρόν. I restore the proper reading. See note on Syr. text.

καὶ ἐπί] All else om. καί. (I neglect a superfluous colon in this sentence).

τῷ Θεῷ, τῷ Χριστῷ] So ms. 38 : all else genit.

χίλια] So A and many mss., without τά : but S alone in verse 7 : Σ ins. in both places.

7. ὅτε ἐτελέσθη] So ms. 152 only (ms. 1, plural) : all else, ὅταν τελεσθῇ, or (Q and some mss.) μετά. Cp. x. 7.

8. πάντα] So ℵ and ms. 79 : all else om.

ἐν ταῖς] So ℵ, and a few mss., for τὰ ἐν ταῖς.

καὶ συναγαγεῖν] So ℵ, and a few mss. (73, 79, 152, &c.) : Σ with the rest om. καί. Of the lat., *g*, and *am* and *arm*, have *et congregavit* ; the rest, *et congregabit*.

αὐτῶν] So the MSS., and many mss. S and Σ favour the pron., which many other mss. om.

9. τὴν πόλιν τῆς παρεμβολῆς τῶν ἁγίων] S alone : all else have τὴν παρεμβολὴν τῶν ἁγ. merely ; except Q and one ms. (97) which add, after τὴν παρ. τῶν ἁγ., καὶ τὴν πόλιν τῶν ἁγίων,—so far supporting S.

ἀπὸ τοῦ Θεοῦ] So Q and many mss. and versions, including *g* and *arm* : P and many more mss., Σ, and *vg* [*am*, &c., and *cl*], place the words before ἐκ τοῦ οὐρανοῦ : A om., with *pr* [Aug. *De Civit. Dei*] and two or three mss. [ℵ om. πῦρ . . . λίμνην (verse 10).]

10. ὅπου] After this word, A P Q, most mss., Σ, *vt*, and most *vg* [*cl*, with *am*, &c. ; not *arm*, &c.], add καί. But ℵ, with ms. 1 and a few, and some versions, om.

βασανισθήσονται ἡμέρας καὶ νυκτὸς
11 εἰς τοὺς αἰῶνας τῶν αἰώνων. Καὶ
εἶδον θρόνον μέγαν λευκόν· καὶ τὸν
καθήμενον ἐπάνω αὐτοῦ, οὗ ἀπὸ τοῦ
προσώπου αὐτοῦ ἔφυγεν ἡ γῆ καὶ ὁ
οὐρανός, καὶ τόπος οὐχ εὑρέθη αὐτοῖς.
12 καὶ εἶδον τοὺς νεκροὺς τοὺς μεγάλους
καὶ τοὺς μικροὺς ἑστῶτας ἐνώπιον τοῦ
θρόνου· καὶ βιβλία ἠνοίχθησαν· καὶ
ἄλλο βιβλίον ἠνοίχθη ὅ ἐστι τῆς
κρίσεως· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ
τῶν γεγραμμένων ἐν τῷ βιβλίῳ
13 κατὰ τὰ ἔργα αὐτῶν. καὶ ἔδωκεν ἡ
θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ·
καὶ ὁ θάνατος καὶ ὁ ᾅδης ἔδωκαν τοὺς
νεκροὺς τοὺς ἐν αὐτοῖς· καὶ ἐκρίθη
ἕκαστος αὐτῶν κατὰ τὰ ἔργα αὐτῶν.
14 καὶ ὁ θάνατος καὶ ὁ ᾅδης ἐβλήθησαν
εἰς τὴν λίμνην τοῦ πυρός· οὗτός
15 ἐστιν ὁ θάνατος ὁ δεύτερος· καὶ εἴ
τις οὐχ εὑρέθη ἐν τῇ βίβλῳ τῆς ζωῆς
γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην
τοῦ πυρός. Καὶ εἶδον οὐρανὸν καινὸν XXI.
καὶ γῆν καινήν· ὁ γὰρ πρῶτος
οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθον·
καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι.

Καὶ τὴν πόλιν τὴν ἁγίαν Ἱερουσα- 2
λὴμ καινήν, εἶδον καταβαίνουσαν ἐκ
τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ· ἡτοιμα-
σμένην ὡς νύμφην κεκοσμημένην τῷ
ἀνδρὶ αὐτῆς. καὶ ἤκουσα φωνῆς 3
μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης,
ἰδοὺ ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν
ἀνθρώπων· καὶ σκηνώσει μετ' αὐτῶν·
καὶ αὐτοὶ λαὸς αὐτοῦ ἔσονται· καὶ
αὐτὸς ὁ Θεὸς μετ' αὐτῶν· καὶ ἔσται
αὐτοῖς Θεός. καὶ αὐτὸς ἐξαλείψει πᾶν 4
δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν·
καὶ ὁ θάνατος οὐκ ἔσται ἔτι· οὔτε
πένθος οὔτε κραυγή· οὐδὲ πόνος
ἔσται ἔτι ἐπὶ τὰ πρόσωπα αὐτῆς.
Καὶ ἀπῆλθον καὶ εἶπέ μοι ὁ καθή- 5
μενος ἐπὶ τῷ θρόνῳ· ἰδοὺ καινὰ ποιῶ
πάντα. καὶ εἶπέ μοι γράψον· οὗτοι οἱ

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11. ἐπάνω] So Σ, with ℵ and ms. 38: for ἐπ'.

τοῦ προσώπου αὐτοῦ] S and Σ favour the insertion of αὐτοῦ (cp. αὐτῶν, verse 8) with ms. 95.

12. κρίσεως] S alone: all else, ζωῆς.

τῷ βιβλίῳ] S alone: all else plural.

13. τοὺς ἐν αὐτοῖς] Rather perhaps τοὺς παρ' (or ἐπ') αὐτοῖς, but no other authority supports this.

ἐκρίθη ἕκαστος αὐτῶν] S alone ins. αὐτῶν. All else read the verb in pl.; except *vg*, which deviates, (*judicatum* [*est*] *de singulis*).

14. ἐστιν] The MSS. and most mss. place this word at the end of the sentence: but some mss. as S. And the MSS. and many mss. and versions, including *g* and *vg* [*am*, &c.; not *arm*, or *cl*], and Σ, subjoin, at end of this verse, ἡ λίμνη τοῦ πυρός.

XXI. 1. οὐρανὸν καινόν] S writes plural.

2. εἶδον] S adds αὐτήν, pleonastically.

3. σκηνώσει] Lit., σκηνοῖ. All authorities give fut., including *vg* [*cl*, &c.]; except ℵ which has ἐσκήνωσε, with Σ, and *g* and *am* (*habitauit*). A mere change of pointing would make S agree with ℵ.

μετ' αὐτῶν· καὶ ἔσται] S alone: A Q and many mss., Σ, and lat. (except *pr* [Aug.]), μετ' αὐτῶν ἔσται: the rest, ἔσται μετ' αὐτῶν.

αὐτοῖς Θεός] So S and Σ [*l* with *] alone; but A has αὐτῶν Θεός, with *vg* [not *arm*]: P, &c., and *arm*, Θεὸς αὐτῶν: ℵ Q, most mss., *vt*, &c. om.

4. αὐτὸς ἐξαλείψει] All else om. αὐτός: rec., with A and a few mss., and *vg* [except *arm*], ins. ὁ Θεός after the verb: but the other Greek copies, and the other versions, including *vt*, and *arm*, do not supply any subject. Σ reads ἐκλείψει (with Arethas).

πόνος] All Greek texts add οὐκ.

4 and 5. ἔσται ἔτι ἐπὶ τὰ πρόσωπα αὐτῆς. Καὶ ἀπῆλθον] S alone: all else, ἔσται ἔτι· [ὅτι] τὰ πρῶτα ἀπῆλθον [-εν]. The reading of S evidently represents a Greek, not Syriac, variation (ἐπί for ὅτι, πρόσωπα for πρῶτα: cp. ℵ, πρόβατα).

5. εἶπέ μοι (*bis*)] (1°) All else om. μοι. (2°) So *cl* (not *am*): Σ has εἶπε without μοι: all else, λέγει [μοι].

οὗτοι] All Greek except ms. 94, and most lat., prefix ὅτι.

6 λόγοι πιστοὶ καὶ ἀληθινοί εἰσι. καὶ εἶπέ μοι γέγοναν. ἐγὼ τὸ Α καὶ ἐγὼ τὸ Ω· ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ 7 ὕδατος τῆς ζωῆς δωρεάν. καὶ ὁ νικῶν αὐτὸς κληρονομήσει ταῦτα· καὶ ἔσομαι αὐτῷ Θεός· καὶ ἔσται μοι υἱός. 8 Τοῖς δὲ δειλοῖς καὶ ἀπίστοις, καὶ ἁμαρτωλοῖς καὶ ἐβδελυγμένοις καὶ φονεῦσι, καὶ φαρμακοῖς καὶ πόρνοις καὶ εἰδωλολάτραις καὶ πᾶσι τοῖς ψευδέσι, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὸς καὶ θείου, ἥ ἐστιν ὁ θάνατος ὁ δεύτερος. 9 Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας τὰς γεμούσας τῶν ἑπτὰ πληγῶν τῶν *ἐσχάτων¶. Καὶ ἐλάλησε μετ' ἐμοῦ λέγων· δεῦρο δείξω σοι τὴν νύμφην τὴν γυναῖκα τοῦ ἀρνίου. καὶ ἀπήνεγκέ 10 με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλόν· καὶ ἔδειξέ μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλήμ, καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ· ἔχου- 11 σαν τὴν δόξαν τοῦ Θεοῦ· καὶ ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμίῳ ὡς ἰάσπιδι, κρυσταλλίζοντι· ἔχουσα 12 τεῖχος μέγα καὶ ὑψηλόν· ἔχουσα πυλῶνας δώδεκα· καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα· καὶ ὀνόματα αὐτῶν γεγραμμένα ἅ ἐστι τὰ ὀνόματα τῶν δώδεκα φυλῶν Ἰσραήλ. ἀπ' ἀνατολῆς 13 πυλῶνες τρεῖς· καὶ ἀπὸ βορρᾶ πυλῶνες τρεῖς· καὶ ἀπὸ νότου πυλῶνες τρεῖς· καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς. καὶ τὸ τεῖχος τῆς πόλεως ἔχων θεμε- 14 λίους δώδεκα· καὶ ἐπ' αὐτῶν δώδεκα ὀνόματα τῶν ἀποστόλων τοῦ Ϋἱοῦ.

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6. γέγοναν] So A, and ms. 38 (γεγόνασιν): rec. with mss. 41, 94, and lat., γέγονε (but see Suppl. Note, p. 49): Σ and the rest, γέγονα.

ἐγὼ τὸ Ω] All else om. ἐγώ.

δώσω] An erasure in S seems to indicate that a pronoun = αὐτῷ (which Q and many mss. ins. after δώσω), was at first written after the verb.

τῆς ζωῆς] Lit., τοῦ ζῶντος: so Σ. Cp. xxii. 1, 17.

7. καὶ ὁ] All else om. καί.

αὐτὸς κληρονομήσει] All else om. αὐτός (as ℵ A P, many mss., Σ, lat., and all versions); or read δώσω αὐτῷ (as Q and many mss.).

ἔσται] All else prefix αὐτός, except A.

8. καὶ ἁμαρτωλοῖς] So Q and many mss., and Σ [but *l* with *]: the rest om., followed by rec.

φαρμακοῖς καὶ πόρνοις] All else transpose φαρμακοῖς and πόρνοις: except *g*, which om. καὶ πόρνοις.

πυρὸς καὶ θείου] Nearly all else dative.

ἥ] So Σ, and lat.; all Greek, ὅ.

9. τὰς γεμούσας] Or perhaps τῶν γεμόντων, with ℵ A P and mss. 12, 73, 79, 152; Q and more mss., and lat., read [τὰς] γεμούσας; also Σ [*l n*; *d p* less clearly].

*ἐσχάτων] S has ἄλλων: cp. xv. 1, and note.

11. καὶ ὁ φωστὴρ αὐτῆς] So some mss., and *pr*, and most versions: but the MSS. and most mss. om. καί, as also *g*, and *vg* [*am*, *arm*, &c.; not *el*], and Σ (which however reads these words differently from all else, αὐγῆς for αὐτῆς).

τιμίῳ] So ms. 94, *g* and *vg*: all other Greek, superlative; also *pr*, and Σ. Cp. xviii. 12.

ὡς ἰάσπιδι] A few mss. om. ὡς: the rest read ὡς λίθῳ ἰάσπιδι.

κρυσταλλίζοντι] Lit., ὡς ὅμοιος κρυστάλλῳ. Similarly Σ, and so *vg*, (*sicut crystallum*), &c. But these are no doubt mere artifices of the translators to supply their lack of an equivalent word, and do not indicate any variation in the Greek text.

12. ἔχουσα (*bis*)] Or ἔχουσαν.

αὐτῶν] So ℵ: all other Greek copies, and lat., om.

γεγραμμένα] So ℵ alone of Greek copies; and so *vt*, and *arm*, have *scripta*: the rest ἐπιγεγραμμένα (*vg*, *inscripta*), and Σ indicates the compound.

φυλῶν Ἰσραήλ] All else, ins. [τῶν] υἱῶν, between these words; except a few mss., some of which insert τοῦ instead.

14. ἔχων] Or ἔχον: lit., ἔχει.

ἀποστόλων] So *am*, &c. (*pr*, doubtful): the Greek, *vg* [*el*, with *arm*, &c.] Σ, and nearly all else, prefix δώδεκα.

Ϋἱοῦ] All else, ἀρνίου: see note on Syr. text.

15 καὶ ὁ λαλῶν μετ' ἐμοῦ, εἶχε μέτρου
κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν
16 πόλιν καὶ τὸ τεῖχος αὐτῆς. καὶ ἡ
πόλις τετράγωνος κεῖται· καὶ τὸ
μῆκος αὐτῆς ὅσον τὸ πλάτος αὐτῆς.
καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ,
ἐπὶ σταδίων δώδεκα χιλιάδων· τὸ
μῆκος αὐτῆς καὶ τὸ πλάτος αὐτῆς καὶ
17 τὸ ὕψος αὐτῆς ἴσα ἐστί. καὶ ἐμέτρησε
τὸ τεῖχος αὐτῆς ἑκατὸν καὶ τεσσαρά-
κοντα πηχῶν, μέτρῳ ἀνθρώπου ὅ
18 ἐστιν ἀγγέλου. καὶ ἡ ἐνδώμησις τοῦ
τείχους αὐτῆς ἴασπις καὶ ἡ πόλις
χρυσίον καθαροῦ ὁμοίου ὑάλῳ κα-
19 θαρῷ. καὶ οἱ θεμέλιοι τοῦ τείχους τῆς
πόλεως, λίθοις τιμίοις κεκοσμημένοι·
καὶ ὁ θεμέλιος ὁ πρῶτος ἴασπις. Καὶ
ὁ δεύτερος σάπφειρος. Καὶ ὁ τρίτος
καρχηδών. Καὶ ὁ τέταρτος σμάρα-
γδος. Καὶ ὁ πέμπτος σαρδόνυξ. Καὶ ὁ 20
ἕκτος σάρδιον. Καὶ ὁ ἕβδομος χρυσό-
λιθος. Καὶ ὁ ὄγδοος βήρυλλος. Καὶ
ὁ ἔνατος τοπάνδιον. Καὶ ὁ δέκατος
χρυσόπρασος. Ὁ ἑνδέκατος ὑάκινθος.
Ὁ δωδέκατος ἀμύθεσος. Καὶ οἱ δώ- 21
δεκα πυλῶνες †καὶ δώδεκα μαρ-
γαρῖται. Εἷς ἀνὰ εἷς· καὶ ἕκαστος τῶν
πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου. καὶ
ἡ πλατεῖα †δὲ τῆς πόλεως χρυσίου
καθαροῦ· ὡς ὕαλος †ἦν ἐν αὐτῇ. καὶ 22
ναὸν οὐκ εἶδον ἐν αὐτῇ. Ὁ γὰρ Κύριος
ὁ Θεὸς ὁ παντοκράτωρ αὐτὸς ναὸς

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15. *μέτρου κάλαμον*] S alone: the MSS., and most mss., Σ, and *g* read *μέτρον κάλαμον*: a few mss., *μέτρον καλάμου* (so *vg* [*cl*, with *am*, &c.], *mensuram harundineam*): some mss. and versions, followed by rec., *κάλαμον* only (and so *arm*); *pr*, *arundinem ad mensuram*, which comes near to the reading of S.

*τὴν πόλιν*] All else add, *καὶ τοὺς πυλῶνας αὐτῆς*, but Q and most mss. om. *καὶ τὸ τεῖχος αὐτῆς*.

16. *τετράγωνος*] Lit., *τετραγώνως*.

*τὸ πλάτος αὐτῆς* (*bis*)] All else, except (in the first instance) ms. 7, om. *αὐτῆς*: and all except ms. 73 om. *αὐτῆς* after the second *τὸ μῆκος*.

*τῷ καλάμῳ*] Or *ἐν τῷ καλάμῳ*.

17. *τεσσαράκοντα*] S alone fails to add *τεσσάρων*.

*μέτρῳ*] All else *μέτρον*, except Σ, which writes the word plural, and places it before *πηχῶν*.

18. *χρυσίου καθαροῦ*] All Greek (except mss. 73, 79, which have dat.), *χρυσίον καθαρόν*; and so *g*, and *vg* [*cl*, &c.]: but Σ supports S; so *pr*, and *am*, &c., [*ex*] *auro mundo*.

*ὁμοίου*] Or *ὁμοία*; Σ is ambiguous as S: all Greek, *ὅμοιον* or *ὁμοία*: of lat., *pr* alone *ὁμοία*, the rest *ὅμοιον* or *ὁμοίου*.

19. *καὶ οἱ θεμέλιοι*] So ℵ (alone of MSS.) and many mss. and versions, including Σ and *vg* [*cl*, &c.]: but A P Q and many mss., and *am*, *arm*, &c., om. *καί*.

*λίθοις τιμίοις*] All else, *παντὶ λίθῳ τιμίῳ*.

*καὶ ὁ θεμέλιος*] All else om. *καί* here. In the nine following instances where S ins. it, ℵ alone agrees so far as the first two.

*καρχηδών*] So two mss. (35, 68) only: all other Greek, and lat., *χαλκηδών* [Σ, *χαλιδών*].

20. *σάρδιον*] S writes *σάρδον*: Σ, *σάριδον*.

*τοπάνδιον*] So we have *τοπάδιον* in ℵ, and in Σ *l*;—so *am*, *topadius*; *arm*, *topatius*; and *τοπάνζιον* in P: the rest (including Σ *d p*), *τοπάζιον*.

*ἀμύθεσος*] S only: mss. 1, 7, 38, 73, 97, 152, and some others, *ἀμέθυσος*. Nearly all else, *ἀμέθυστος*.

Note that, except as above, S gives no clear evidence as to the orthography of the names of the stones.

21. *†καὶ δώδεκα*] All else om. this unmeaning *καί*, which is probably introduced by an error of the Syriac scribe. I therefore obelize it.

*Εἷς ἀνὰ εἷς· καὶ ἕκαστος*] S alone; Σ is doubtful: P reads *ἀνὰ εἷς καὶ ἕκαστος*, and so *vg*: rec. with all else, *ἀνὰ εἷς ἕκαστος*.

*†δέ*] Obelized in S: all else om.

*χρυσίου καθαροῦ*] So *pr*: Σ with all else, nominative. Cp. verse 18.

*†ἦν ἐν αὐτῇ*] Lit., *ἐστιν ἐν αὐτῇ*. So S alone, unintelligibly. Or possibly [*ἐστι*] *δι' αὐτῆς* (as first hand of ℵ; cp. for *διά*, verse 24), for *διαυγής* of all other authorities. Or *ἐν αὐτῇ* may have been transferred from next line. But there may be a blunder in the Syr. text. See note on it.

22. *αὐτός*] All else om.

23 αὐτῆς ἐστί. καὶ τὸ ἀρνίον καὶ ἡ
πόλις, οὐ χρείαν ἔχει τοῦ ἡλίου· οὐδὲ
τῆς σελήνης ἵνα φαίνωσιν αὐτῇ· ἡ
γὰρ δόξα τοῦ Θεοῦ ἐφώτισεν αὐτήν.
καὶ ὁ λύχνος αὐτῆς ἐστὶ τὸ ἀρνίον.
24 καὶ περιπατήσουσι τὰ ἔθνη διὰ τοῦ
φωτὸς αὐτῆς· καὶ οἱ βασιλεῖς τῆς
γῆς φέρουσι τὴν δόξαν εἰς αὐτήν.
25 καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλει-
σθῶσιν ἡμέρας· νὺξ γὰρ οὐκ ἔσται
26 ἐκεῖ· καὶ οἴσουσι τὴν δόξαν καὶ
27 τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν· καὶ
οὐκ ἔσται ἐκεῖ πᾶν κοινόν, καὶ ὁ
ποιῶν βδέλυγμα, καὶ ψεῦδος· εἰ
μὴ τὰ γεγραμμένα ἐν τῷ βιβλίῳ
XXII. τοῦ ἀρνίου. Καὶ ἔδειξέ μοι ποταμὸν
ὕδατος ζωῆς, καθαρὸν καὶ λαμπρὸν
ὡς κρύσταλλον· καὶ ἐκπορευόμενον
ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ
ἀρνίου. καὶ ἐν μέσῳ τῶν πλατειῶν 2
αὐτῆς ἐπὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ
ἐντεῦθεν, ξύλον ζωῆς ποιοῦν καρποὺς
δώδεκα· καὶ κατὰ μῆνα ἕκαστον
ἀποδιδοῦν τοὺς καρποὺς αὐτοῦ· καὶ
τὰ φύλλα αὐτοῦ εἰς θεραπείαν τῶν
ἐθνῶν. Καὶ πᾶν κατάθεμα οὐκ ἔσται 3
ἐκεῖ. Καὶ ὁ θρόνος τοῦ Θεοῦ καὶ
τοῦ ἀρνίου ἐν αὐτῇ ἔσται· καὶ οἱ
δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ·
καὶ ὄψονται τὸ πρόσωπον αὐτοῦ· καὶ 4
τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων
αὐτῶν. Καὶ νὺξ οὐκ ἔσται ἐκεῖ· καὶ 5
οὐχ ἕξουσι χρείαν φωτὸς· καὶ λύχνου
καὶ φωτὸς ἡλίου· ὅτι Κύριος ὁ Θεὸς

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*καὶ τὸ ἀρνίον*] Note the interpunction, by which, as in Q, these words are separated from *ὁ Θεός*, and coupled (as the Syriac rendering requires) with *ἡ πόλις* of verse 23.

23. *αὐτῆς ἐστί*] All Greek, and Σ, om. *ἐστί*: lat. ins.

24. *περιπατήσουσι*] Lit., *περιπατοῦσι*.

*διὰ τοῦ φωτός*] Lit., *ἐν τῷ φωτί*, as rec. (but with no sufficient authority): some *vg* [*cl*, &c.], *in lumine*; but *vt*, and *am* and *arm*, *per lumen*.

*δόξαν*] All else add either *αὐτῶν* (as ℵ A P, some mss., lat. [*vg*, *gloriam* suam *et honorem*]), or *καὶ* [*τὴν*] *τιμὴν τῶν ἐθνῶν* (as Q and most); or both (as Σ).

*εἰς αὐτήν*] Rather *αὐτῇ*: and so in verse 26.

27. *οὐκ ἔσται ἐκεῖ*] All else, *οὐ μὴ εἰσέλθῃ* [*-θωσιν*] *εἰς αὐτήν*.

*πᾶν κοινόν*] Or perhaps *πᾶς κοινός*.

*ὁ ποιῶν*] So S and Σ, with ℵ and many mss.: not *ποιῶν* (A, &c.), or *ποιοῦν* (P Q, &c.).

*τὰ γεγραμμένα*] All else, masc. The Syriac perhaps needs correction; but its reading is intelligible, if these words be taken as governed by *ποιῶν*. Cp. *τῶν γεγραμμένων*, xxii. 19.

*τῷ βιβλίῳ*] All else add *τῆς ζωῆς*, except *pr*.

XXII. 1. *ζωῆς*] So Σ; lit. *ζῶντος*. Cp. verse 17, and xxi. 6.

*καθαρὸν καὶ λαμπρόν*] All Greek read *λαμπρόν* alone, here; and so Σ: but some mss. ins. *καθαρόν* before (as rec.), or after, *ποταμόν*.

*καὶ ἐκπορευόμενον*] All else om. *καί* here; also before *ἐν μέσῳ*, and *κατὰ μῆνα*, (verse 2).

2. *τῶν πλατειῶν*] All else singular. Cp. xi. 8.

*ἐπὶ τοῦ ποταμοῦ*] Σ prefixes *καί*: all else substitute *καί* for *ἐπί*.

*ἐντεῦθεν καὶ ἐντεῦθεν*] So rec., with some mss.: for the latter adverb, A Q give *ἐκεῖθεν* (so Σ, and *g*): ℵ gives *ἔνθεν καί*, and om. thence to *ποιοῦν*. P *hiat*.

*ποιοῦν, ἀποδιδοῦν*] Or *ποιῶν, ἀποδιδούς*.

*καὶ κατά*] All else, except ms. 98, om. *καί*.

*τοὺς καρπούς*] So ℵ: all else singular.

*τὰ φύλλα αὐτοῦ*] S alone, for *τὰ φ. τοῦ ξύλου*.

3. *κατάθεμα*] The word in S is the regular equivalent for *ἀνάθεμα*. S may have read *κατανάθεμα*, as rec., but the authority for this reading is doubtful.

*ἐκεῖ*] So mss. 1, 7, 38, 152, &c., for *ἔτι*: ℵ om.

5. *ἐκεῖ*] For *ἔτι*, as in verse 3, but with more support; in this case adopted by rec.: Q (not ℵ here), with many mss. and versions, om.

*οὐχ ἕξουσι χρείαν*] So A, alone of Greek copies, with lat. (except *arm*), and Σ: the rest read verb in present, or *οὐ χρεία* without verb.

*φωτὸς· καὶ λύχνου*] S alone: all else om. *καί*, and some also om. *φωτός*.

φωτίζει αὐτούς, καὶ βασιλεὺς αὐτῶν
6 εἰς τοὺς αἰῶνας τῶν αἰώνων. Καὶ
εἶπέ μοι οὗτοι οἱ λόγοι πιστοὶ καὶ
ἀληθινοί· καὶ ὁ Κύριος ὁ Θεὸς τῶν
πνευμάτων τῶν ἁγίων προφητῶν,
ἀποστέλλει τὸν ἄγγελον αὐτοῦ δεῖξαι
τοῖς δούλοις αὐτοῦ, ἃ δεῖ γενέσθαι
ἐν τάχει.

7 Καὶ ἰδοὺ ἔρχομαι ἐν τάχει· μακά-
ριος ὁ τηρῶν τοὺς λόγους τῆς
προφητείας τοῦ βιβλίου τούτου.

8 Ἐγὼ Ἰωάννης ὁ βλέπων καὶ
ἀκούων ταῦτα· καὶ ὅτε ἔβλεψα καὶ
ἤκουσα, ἔπεσα προσκυνῆσαι ἔμ-
προσθεν τῶν ποδῶν τοῦ ἀγγέλου
9 τοῦ δεικνύοντός μοι ταῦτα. καὶ
εἶπέ μοι ὅρα· μὴ σύνδουλός σου
εἰμί ; καὶ τῶν ἀδελφῶν σου τῶν
προφητῶν, καὶ τῶν τηρούντων τού-
τους τοὺς λόγους τοῦ βιβλίου
τούτου, τῷ Θεῷ προσκύνησον. καὶ 10
εἶπέ μοι· μὴ σφραγίσῃς τοὺς λόγους
τῆς προφητείας τοῦ βιβλίου τούτου.
Ὁ καιρὸς γὰρ ἐγγύς ἐστι. καὶ ὁ 11
ἀδικῶν ἀδικησάτω ἔτι· καὶ ὁ ῥυπα-
ρός, ῥυπανθήτω ἔτι· καὶ ὁ δίκαιος
δικαιοσύνην ποιησάτω ἔτι· καὶ ὁ
ἅγιος ἁγιασθήτω ἔτι.

Ἰδοὺ ἔρχομαι ταχύ, καὶ ὁ μισθός 12
μου μετ' ἐμοῦ· καὶ ἀποδώσω ἑκάστῳ
κατὰ τὸ ἔργον αὐτοῦ. ἐγὼ τὸ Α καὶ 13
ἐγὼ τὸ Ω· ὁ πρῶτος καὶ ὁ ἔσχατος·
καὶ ἡ ἀρχὴ καὶ τὸ τέλος. μακάριοι 14
οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ·
ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον
τῆς ζωῆς· καὶ τῷ πυλῶνι εἰσελεύ-
σονται εἰς τὴν πόλιν.

Καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ 15

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φωτίζει] So rec. with some mss., Σ, and *g*, *am*, &c.: but the MSS. and many mss. give the verb in fut., as also *pr*, and *vg* [*cl*, with *arm*, &c.].

αὐτούς] So apparently S and Σ, for ἐπ' αὐτούς.

βασιλεὺς αὐτῶν] S alone, for βασιλεύσουσιν; ms. 73, βασιλεύσει.

6. τῶν πνευμάτων τῶν ἁγίων προφητῶν] So mss. 35, 68. This reading is perhaps conflate. The MSS., most mss., Σ (which reads τοῦ πνεύματος), and lat., om. ἁγίων: a few mss. om. τῶν πνευμάτων, and so rec., &c. The other versions are divided.

ἀποστέλλει] All else aor.

7. ἐν τάχει] As in last verse; so one ms. (12): all else ταχύ, which perhaps we ought to read here, the same rendering being used for ταχύ in verse 20. [Note that in this verse P *deficit*, finally].

8. Ἐγώ] So *vg* [*am*, *arm*, &c.; not *cl*]: for Κἀγώ.

ὁ βλέπων καὶ ἀκούων ταῦτα] So ℵ and a few mss. (73, 79, 152, &c.), also a few more (followed by rec.) with ταῦτα placed before καί: the rest, with Σ, lat. (except *pr*), and others, transpose the participles.

ἔβλεψα καὶ ἤκουσα] All else place ἤκουσα first.

9. εἶπε] So *vg* [not *am*] here; and so Σ here and in next verse: all else λέγει in both places.

ὅρα· μή] So ms. 68. See on xix. 10.

τούτους] S alone ins.

11. καὶ ὁ ἀδικῶν] So ms. 68, and *pr*: all else om. καί.

12. καὶ ἀποδώσω] S alone: all else, aor. infinitive, without καί. By changing the particle (a single letter) prefixed to the fut. in the Syr., we can make it = infinitive, as in the other authorities; and this is perhaps the true reading of S. See note on Syr. text.

κατὰ τὸ ἔργον] Two mss. (73, 79) alone have κατά (cp. ii. 23; xx. 12, 13): the rest ὡς, with ἐστι[ν], or ἔσται, before, or after, αὐτοῦ. The lat. support κατά.

13. ἐγὼ τὸ Ω] All else om. ἐγώ. For A and Ω, cp. i. 8 *supr.*, and note. There, ℵ reads as S here.

καὶ ἡ ἀρχή] All else om. καί.

14. ποιοῦντες τὰς ἐντολὰς αὐτοῦ] So Q and many mss., followed by rec., Σ, and *g* (*pr hiat*): for πλύνουντες τὰς στολὰς αὐτῶν, of ℵ A, a few mss., and *vg*.

ἔσται . . . εἰσελεύσονται] All else prefix ἵνα, and read εἰσέλθωσιν. Probably S needs to be corrected by restoring a dropt prefix (one letter, = ἵνα). See note on Syr. text.

τῷ πυλῶνι] All else plural.

15. Καὶ οἱ πόρνοι . . . ἔξω] (i) S is alone in placing this and the next two nouns before the remaining two,—so that its order is, 3, 4, 5, 1, 2. (ii) All else om. Καί, and place ἔξω [δέ] at the head of the passage.

οἱ εἰδωλολάτραι ἔξω· καὶ οἱ κοινοὶ
καὶ οἱ φαρμακοί, καὶ πᾶς ὁ †βλέπων¶
καὶ ποιῶν ψεῦδος.
16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν
μου μαρτυρῆσαι ἐν ὑμῖν· ταῦτα ἐπὶ
ταῖς ἐκκλησίαις. ἐγώ εἰμι ἡ ῥίζα
καὶ τὸ γένος Δαυὶδ καὶ ὁ λαὸς αὐτοῦ·
καὶ ὁ ἀστὴρ ὁ πρωϊνὸς ὁ λαμπρός.
17 καὶ τὸ Πνεῦμα καὶ ἡ νύμφη λέγουσιν
ἔρχου. καὶ ὁ ἀκούων εἰπάτω ἔρχου.
καὶ ὁ διψῶν ἐρχέσθω καὶ λαβέτω
18 ὕδωρ ζωῆς δωρεάν. Μαρτυρῶ ἐγὼ
παντὶ τῷ ἀκούοντι τὸν λόγον τῆς
προφητείας τοῦ βιβλίου τούτου, ἐάν
τις ἐπιθῇ ἐπ' αὐτά, ἐπιθήσει
ἐπ' αὐτὸν ὁ Θεός, τὰς πληγὰς τὰς
γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ·
καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν λόγων 19
τοῦ βιβλίου τῆς προφητείας ταύτης,
ἀφελεῖ ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ
τοῦ ξύλου τῆς ζωῆς, καὶ ἐκ †τῶν
πόλεων τῶν ἁγίων¶ τῶν γεγραμ-
μένων ἐν τῷ βιβλίῳ τούτῳ. λέγει 20
μαρτυρῶν ταῦτα· ναὶ ἔρχομαι ταχύ.
Ἔρχου, Κύριε Ἰησοῦ. ἡ χάρις 21
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
μετὰ πάντων τῶν ἁγίων αὐτοῦ
ἀμήν.

---

καὶ οἱ κοινοί] (i) The full stop and mark placed in S before these words, making them begin a new paragraph, are unmeaning, and I treat them as belonging to the beginning of the verse. (ii) For κοινοί (cp. xxi. 27) all else have κύνες; but possibly S is rendering loosely, and no variant is to be inferred.

†βλέπων] All else φιλῶν. No doubt the Syr. text (see note on it) is wrong: but φιλῶν cannot be recovered from it but by a rather violent emendation.

16. ἐν ὑμῖν] (i) All else om. ἐν. (ii) For the colon after these words, see note on Syr. text.

ἐπὶ ταῖς ἐκκλησίαις] Lit., ἐνώπιον τῶν ἐκκλησιῶν, and so Σ.

καὶ ὁ λαὸς αὐτοῦ] Or, καὶ τοῦ λαοῦ αὐτοῦ. S alone ins., unintelligibly.

καὶ ὁ ἀστήρ] So a few mss. (7, 35, 49, 79): the rest om. καί: Σ substitutes ὡς.

ὁ πρωϊνὸς ὁ λαμπρός] Most authorities tranpose the adjectives, but a few mss. place them as in S.

17. καὶ λαβέτω] (i) The MSS., and all mss. but two or three, *vt*, and *vg* [*am*, *arm*, &c.] om. καί: but Σ, and *el*, &c., ins. (ii) Before the verb, all ins. ὁ θέλων, except *g*.

ζωῆς] So Σ; lit., ζῶν: cp. verse 1, and xxi. 6.

18. τὸν λόγον] All else plural.

ἐάν] Lit., ὅτι ἐάν.

ἐπ' αὐτόν] So ℵ with several mss., placing these words before, not (as Q and most mss.) after, ὁ Θεός. Rec., with Σ and lat., places them as Q. A om.

19. †τῶν πόλεων τῶν ἁγίων] So S alone: all else singular. Probably the scribe has pointed the words as plural through a misapprehension of the meaning. The translator seems to have treated the following words (τῶν γεγραμμένων) as agreeing with τῶν λόγων (cp. xxi. 27), and not (as the present pointing of S suggests) with τῶν πόλεων. See note on Syr. text.

20. μαρτυρῶν] So S alone, but possibly by a clerical error (see note on Syr. text) for ὁ μαρτυρῶν.

ταχύ] Nearly all else subjoin ἀμήν, except ℵ, and *vt*.

21. ἡμῶν] So rec., with a few mss., Σ, lat. and other versions: the rest om.

Χριστοῦ] Here S is better supported; by Q, nearly all mss., Σ, and lat. and most versions: against ℵ A and one ms. (26), which om.

πάντων τῶν ἁγίων αὐτοῦ] S alone subjoins αὐτοῦ: the three preceding words are the reading of Q, the mss., Σ and most other versions. A, with *am*, reads πάντων only; *vg* [*el*, with most] adds *vobis* (*arm*, *hominibus*): ℵ, with *g*, reads τῶν ἁγίων only; *pr* om. this verse.

## SUPPLEMENTARY NOTES TO GREEK TEXT.

II. 13.—(*ὅτι πᾶς μάρτυς [μου] πιστός*). This reading of ms. 152 is recorded in "*Collation of mss. of the Revelation*," by the late Rev. W. H. Simcox, published in *Journal of Philology*, No. 44 (Cambridge, 1894), p. 285*ff*. Mr. Simcox assumes that the words are interpolated "*ex commentario*." But I find no trace of them in the *Commentary* of Andreas, which is subjoined in 152 to the text, or in that of Arethas. I incline to the supposition that they are the result of conflation; a variant *ὅτι πᾶς*, for *αντιπας*, having been inserted on the margin of a copy, and having thence passed into the text used by our translator.

XVIII. 17.—(*πᾶς ὁ ἐπὶ τόπον πλέων*). Prof. Nestle happily suggests *πόντον* for *τόπον*. This conjecture is supported by *pr*, (*omnis super* mare *navigans*).

XXI. 6.—(*γέγοναν*). In support of the reading *γέγονε* (cp. xvi. 17), mss. 10, 17 have been alleged; but erroneously,—both read *γέγονα*: and the only known Greek authorities for *γέγονε* are mss. 41, 94. The reading *γέγοναν* (or that of ms. 38), followed as above by S, is also confirmed by the Latin of Irenaeus (V, xxxv, p. 336), *facta sunt* (for *factum est* of *g*, *pr*, and *vg*). The *γέγονε* of rec. is no doubt a conjecture of Erasmus based on *vg*; his ms. (1) reads *γέγονα*.

# THE APOCALYPSE.

## PART II.

SYRIAC TEXT, WITH APPENDIX AND NOTES.

## CORRIGENDA AND DELENDA IN PART II.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Page 6, | col. *b*, | last line, | *for* | ܒܗܕܒܪ̈ | *read* | ܒܗܕܒܪ̈ |
| ,, 8, | ,, *a*, | line 9, | ,, | ܐ̇ܬ̇ܐ | ,, | ܐ̇ܬ̇ܐ |
| ,, ,, | ,, ,, | ,, 15, | ,, | ܐ̇ܬ̇ܐ | ,, | ܐ̇ܬ̇ܐ |
| ,, 9, | ,, ,, | ,, 1, | *dele* | brackets. | | |
| ,, ,, | ,, *b*, | ,, 1, | ,, | brackets. | | |
| ,, ,, | ,, ,, | ,, 31, | *for* | ܚܒܝ | *read* | ܚܒܝ |
| ,, 10, | ,, *a*, | ,, 23, | ,, | ܚ̈ | ,, | ܚ̈ |
| ,, ,, | ,, ,, | ,, 29, | ,, | ܒܚ̈ܒ̈ | ,, | ܒܚ̈ܒ̈ |
| ,, 14, | ,, ,, | ,, 3, | ,, | ܒ̈ܒ̈ | ,, | ܒ̈ܒ̈ |
| ,, ,, | ,, *b*, | ,, 7, | ,, | ܢ̈ | ,, | ܢ̈ |
| ,, ,, | ,, ,, | ,, 10, | ,, | ܒ̈ܚ̈ | ,, | ܒ̈ܚ̈ |
| ,, 16, | ,, *a*, | ,, 15, | ,, | ܒ̈ܚ̈ | ,, | ܒ̈ܚ̈ |
| ,, ,, | ,, *b*, | ,, 12, | ,, | ܐ̈ | ,, | ܐ̈ |
| ,, 32, | . . | ,, 10, | ,, | ̈ | ,, | ̈ |
| ,, ,, | . . | ,, 22, | ,, | ̈ | ,, | ̈ |

Line 1. The first three letters are effaced; and the hole in the vellum (see p. 96, *supr.*) affects the latter part of lines 3–8.

3. ܐܠܗ̈ܐ] I find this word following ܡܪܝ̈ܐ in a closely similar sentence in the (inedited) Ms., Biblioth. Nat., Suppl. 43 (Zotenb. 35), fo. 214 *r°*. The upper parts of the lost letters here are discernible.

4. ܕܡ ܒܝܬ ܐܠܗ̈ܐ] This restoration may safely be accepted; as also that of ܕܣ ܒܝܬ ܐܠܗ̈ܐ in line 5.

6. ܐܚܪ] If this word is accepted, the blank may probably be filled as in Rich. 7160 (R.-F., p. 24) by the words ܕܡ . ܕܡ, with ܘ prefixed to ܐܚܪ at beginning of next line. But perhaps the broken word is ܒܥܠܡܐ; and if so, ܘܥܕܢ . ܐܒ, are probably to be supplied.

7 and 8. Of the lost ends of these lines, the former may have been ܐܠܗ̈ܐ, or the like; the latter perhaps ܐܠܗ̈ܝܢ, as in Rich. 7164 (R.-F., p. 28), or ܐܠܗ̈ܐ, as in Add. 17124 (Wright, p. 43).

10. ܐܚ] The prefix ܘ, though not decipherable in Ms., ought no doubt to be supplied here; and probably ܘ before ܐܒܥ in 15.

14. The illegible first word here may have been ܐܘ, or ܐܡ, as in line 12.

17. ܒܝܬ] The ܝ is legible, and the brackets needless. For the places named here, and lines 18, 29, see *Transactions, R.I.A.*, vol. xxx, pp. 356, *sqq.*

18. ܫܘܠܛܢ] Here used = *dominion, territory*. For this sense of the word, see Wright, *Catal.*, pp. 468, 550; Barhebr., *Chr. Eccl.* 1, s. 71, col. 397, &c. (A. and L.); and cp. Psh., 2 Kin. xx. 13, 1 Macc. x. 39.

ܒܝܬ ܐܒ] *Sic in Ms.*; usually written with ܒ for ܝ.

22. ܒܒܝܠ] Ought to have been printed ܒܒܝܠ.

25. For ܒܪܒܪ, perhaps ܒܪܒܪ is to be read; and for ܢܒ, ܢܒ, as Mr. Gwilliam, perhaps more correctly. But ܢܒ is a man's name in Barhebr., *Chr. Eccl.*, 1, s. 80, col. 437.

ܒܥܙܡ] A probable restoration of a partly effaced name.

28–31. The beginning of each of these lines is effaced, but may safely be accepted as restored; also ܐ in 32: but the plural sign supplied to the first word of 31 may be doubted.

29. Some letters are here lost, and a name is irrecoverable.

of the holy Church of God, and for the profit [and . . . . . .] of the brethren, studious and lovers of the spiritual life; and for the commemoration and good remembrance before God; of them, namely, and of their deceased faithful; this spiritual treasure in the holy Church of God has been with diligence written and arranged by Stephen, the wretched and sinful and feeble, and wretched above all; and feeble above all; and sinful above all; and full of faults and sores and all hateful things of sin. . . . . indeed in name a monk, though unworthy; who belongs to the holy monastery of the excellent in praises, holy and elect and clad in God, Mar Jacob the recluse of Egypt, and Mar Barshabba; which is beside [Ṣ]alach-Castra the blessed; which is in Tur-ʿAbdin the blessed country which is in the dominion of Ḥesna Kipha. But I, a brother wretched and vile entreat of every discreet brother who lights upon these confused lines; that he pray in Christian charity for the said sinner, and for my fathers, true believers and my masters and my brethren; and for my own paternal uncles, monks; Masʿud deceased and John and Simeon; who ministered to me after their ability. And pray ye in faith for my own maternal uncles monks and priests, deceased, Gabriel and Jacob; who also gave diligence for me in the matter of doctrine and of writing and soforth. God makes [them] joyful in His Kingdom. And pray ye also for my own masters, Rabban Cyriacus deceased, and Rabban Sahda; and Rabban Ṣaliba; and Rabban Marnaḥa[a] otherwise Ḥaya[b]; and Rabban Barṣ[aum]a. And pray ye for all that have taken part whether in word or in deed; and each according to his prayer, may he be rewarded, with the Amen of those above and of those beneath.

"This [spiri]tual treasure was diligently procured, in order that he might meditate in it and profit by it, by Rabban Gabriel, chaste monk and reverend priest, son of [. . .]sim deceased, who belongs by family to Beth-naḥle, blessed town. Pray ye for him, and for his fathers, true believers, and for his [brothers],[c] Denḥa, deacon deceased; and Sahda, deacon deceased; and Moses, blessed youth. Pray ye for all that have taken part [with me] in it, whether by word or by deed. Amen and Amen."

[a] *Or* Barnaḥa. [b] *Or* Naḥa. [c] *Or* brother.

ܫܘܬܐ, and probably the system itself of dividing into ܫܘܬܐ, is of Syriac origin,—as Dr. Rendel Harris has in the *Lecture* above cited shown to be (on other grounds) highly probable. No such confusion could occur with the Greek notation, in which, while Π corresponds with ϡ as representing 80, there is Ω to represent 800; without the need, as in Syriac, of the makeshift of denoting the *hundred*, if above 400, by the letter which stands for the corresponding *ten*, distinguished by a point placed over it.[a]

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Colophon (p. 32; *cursive*).

Similar notes are to be found appended to the following Mss. (among others; most of them certainly, all probably, dating circ. A.D. 1200). *Brit. Mus.*: Rich. 7160, Rich. 7164 (R.-F., pp. 24, 28), Add. 17124 (Wright, p. 43). *Biblioth. Nat.*, Paris: *Ancien Fonds*, 14, 19, 23, 24, 25 (especially), 26; *Supplém.*, 43. (Zotenberg, *Catal.*, 31, 39, 54, 40, 41, 38, 35).

The following is a translation of it; a few words being defective, —in the earlier part, in consequence of the hole in the vellum above mentioned,—in the latter part, through friction and decay.

"For the glory and honour of the Trinity, holy and equal in essence; of the Father and of the Son and of the Holy Ghost; which is one eternal Godhead; that which is acknowledged in unity and is conjoined in [several]ty, three worshipful Persons; one eternal Nature; which [is one] true God; and one mysterious and exalted Essence; where[in there is] not that is young or old above his fellow; but they are Thr[ee which is One, and One which is] Three;[b] Father, and Son and Holy Ghost; one God, true [and . . . . . .]. And for the adornment and edification

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[a] Thus the inedited T. C. D. Ms. of the *Commentary* of Barsalibi on the Gospels (B. 2. 9), which is dated (fo. 359 *v°*, *b*) A. Gr. 1508 (= A.D. 1197), was supposed by Dudley Loftus (who had no means of ascertaining the author's date) to have been written A.D. 747 (A. Gr. 1058); the point over the second digit (*nûn*) of the date being overlooked.

[b] *Or*, "a Trin[ity, one, of Persons] three."

vol. II (vi), especially pp. 243–6. In the Greek system the numbers are—St. Matthew, 355; St. Mark, 236; St. Luke, 342; St. John, 232. In the Syriac, they are 426, 290, 402, and 271. (See the notes appended to the Gospels in Bod. Or. 361, *ap.* Payne Smith, *Catal.*, coll. 87–89, in which *both* reckonings are given). It is evident that our note, giving them as 360, 240, (. . .), and 232, is merely a variant from the Greek.

This fact, taken with the reckoning of the Greek τίτλοι (see last note) makes it probable that this (second) part of the Subscription (lines 6–21) is derived from a Greek source;—the preceding and following parts, with their record of the Syriac ܟܬܒܐ and ܣܘܟܠܐ, being no doubt of Syriac origin.

11. ܬܫܥ] Used here = ܫܬܩܢ; cp. lines 19, 20. So in the Harkleian Ms., 7163 Rich., *ap.* R.-F., *Catal.*, p. 26.

12. ܫܥ] For ܥܫ. See note on xiii. 18 *supr.*

19. ܬܫܝܚ] Apparently a clerical error for ܫܥܝܚ.

21–25. Comparing these numbers with those given by Rendel Harris *Lecture*, p. 9) from his Syriac Ms. (Sinait.), and from the Greek authorities, we find

(1°) that our list varies slightly as regards Mt.; 2520 for 2522;

(2°) that it falls short by 400 in Mk.; 1275 for 1675:

(3°) that it confirms the Syriac reckoning against the Greek, in Luke; 3083 for 3803:

(4°) that it differs widely from both, by excess, in John; 2532 for 1737 (Syr.) or 1938 (Gr.):

(and finally)

that its figures, when added up, give a total, 9410, which disagrees, not only with the totals of the above figures, whether Syriac or Greek, but with the total stated in the first part of this Subscription (lines 3 and 4), 9 * 63, whether we write 8 for the second digit, as in Rich. 7158, or prefer any other figure.

Of the reckonings for Luke, it appears (Rendel Harris *ut supr.*) that 3083 of the Syriac Mss. is to be preferred to 3803 of the Greek. The mistake must have arisen from confusion between ܓܠ = 83, and ܦܠ = 803. Hence it may be safely inferred that this reckoning of the

1882, pp. 11, 12; and compare the similar reckonings given in other Mss.,—as (*e.g.*) in Add. 14408, Brit. Mus. (A.D. 700), *ap.* Wright, *Catal. of Syr. Mss. in Br. M.*, p. 41. In our Ms., they are marked by marginal rubrics throughout the Peshitto text (to which alone they relate).

2. ܫܟ] Only the first letter is legible; but as the number of Sections in Add. 14408 and all other authorities is 165, we may assume that the word is to be completed as above,—not ܫܟܗ.

ܥ̈ܟ] The fourth digit here is doubtful; the former three may be relied on.

3. ܒܬܫܥ̈ܟ] The beginning of this line, and of lines 4 and 5, is lost in consequence of a hole worn in the vellum. I only doubt whether, in supplying this missing word, to write it as I have done, in *stat. absol.*, or in *stat. emphat.*; for the usage of the writer of the Subscription in this respect varies (see in this line, farther on, and cp. 5, 22, 24).

For this word (= *ῥήματα* of some Greek mss.), and for the numbers here stated, see an important investigation by Dr. Rendel Harris, in his *Lecture On the Ferrar-Group* (1893); and cp. the reckonings given in Rich. 7158 (Brit. Mus.), *ap.* Rosen-Forshall, *Catal.*, p. 20; also in Oo. I (Cambridge Univ.) *ap.* Rendel Harris, *Lecture*, p. 13.

4 and 5. ܒܬܫ̈ ..... ܫܟܬܫܗ] Missing, as explained in last note, and supplied on the authority of Rich. 7158. On the same authority I complete the half-effaced ܫܟ at end of line 4.

5. ܟ̈] Rich. 7158 gives 73, not 71. In the other numbers, the reckoning of our Ms., so far as it is forthcoming, agrees with that.

7. ܩܦܠܫ] These are the "Greater Chapters," or *τίτλοι*, marked in many Greek MSS., from Codd. A and C down; and in some Syriac Mss. (but not in the older ones), introduced probably from the Greek through the Harkleian copies,—see Wright, *Catal.*, p. 56. See, for these Chapters, Scrivener's *Introduction*, pp. 57–59, vol. I, chap. iii (4th edn.); also Payne Smith, *Catal. of Syr. Mss. in Bodl.*, col. 87, note 3. Though here recorded, they are not marked in the body of our Ms., either in text or on margin.

8. ܐ̈ܡܩ] The Eusebio-Ammonian paragraphs. It is to be noted that the divisions here meant are the Greek, not the Syriac: see for these Rev. G. H. Gwilliam's memoir on *The Ammonian Sections*, in *Studia Biblica*,

The following is a translation of the whole Subscription. [The *italicized* parts are in the Ms. written in *black*; the rest in red.]

"Here ends [the writing of] the Book of the New Testament; in which there are [one] hundred and sixty five s[ections]; besides the Revelation and the four Epistles 137[3] [verses]. *But the verses of the Gospel are*, nine thousand [eight hundred] and sixty 3; *and of the Acts* four thousand [one hund]red [and 49 ver]ses *and of the Apostle* six thousand four hundred and 71.

"The Gospel of Matthew one of the Twelve, which he spoke in Hebrew in Palestine, *wherein there are Chapters sixty eight*; *but the number of Canons three hundred and sixty*; *and the Miracles twenty five*; *and the Testimonies thirty*. The Gospel of Mark one of the Seventy which he spake in Latin in the city of Rome; *wherein there are Chapters forty eight*; *and Numbers two hundred and forty*; *and Miracles twenty two*; *and Parables six*; *and Testimonies seventeen*. The Gospel of Luke one of the Seventy which he spake in Greek in the city Alexandria. *Wherein there are Chapters eighty three, and Miracles twenty two*; *and Parables twenty seven*; *and Testimonies sixteen*. The Gospel of John which he spake and preached in Greek in the city Ephesus. *Wherein there are Chapters twelve*; *but the Numbers two hundred and thirty two of the Canons*; *but Miracles eight*; *and Parables* 5; *and Testimonies* 15. Here ends this annotation.

"*Now the Verses of the Gospel of Matthew, are two thousand five hundred and twenty. But Luke, three thousand and eighty three Verses. John, two thousand five hundred and thirty two. Mark, one thousand two hundred and seventy five.*

"Glory to the Father and to the Son and to the Holy Ghost, now and at all times and for ever and ever. Amen and Amen.

"*Every one that reads is entreated to pray for the sinner that wrote.*"

Line 1. Both upper corners of the page are much defaced; but the words restored [in square brackets] at the beginning and end of this line may be accepted as certain.

ܚܕܐ] Rather perhaps ܚܕܝ.

ܐܒܗܪ] See note on xi. 19 *supr.*

ܩܫܝ] For these *Sections*, peculiar to Syriac Mss., see Dr. Isaac H. Hall in *Journal of Society of Biblical Literature and Exegesis*, June–Dec.,

Translations of Subscription and Colophon appended to the Ms., occupying respectively the *recto* and the *verso* of its last leaf,[a] (see pp. 31, 32, *supr.*); with Notes on the Syriac text of them :—

Subscription (p. 31; *estrangelo*).

Subscriptions similar to this, or to parts of it, occur frequently in Syriac, as well as in Greek, Mss. of the New Testament; but usually in scattered notes attached to the several Books, not (as here) collected into one. See *e.g.*, Bod. Or. 361, Hunt. 587, of Bodl. (Payne Smith's *Catal.*, coll. 86–91). This Subscription is accordingly more than usually comprehensive, though deficient in completeness and in accuracy. It is made up of three distinct parts.

The *first* (lines 1–5) gives the number of the *Sections* (ܟܦܠܝܐ) of the New Testament; and then that of the *Verses* (ܦܣܘܩܐ, = *ῥήματα*) of its main divisions,—the Gospels, Acts (with Catholic Epistles), and Pauline Epistles; also a separate reckoning for the non-Peshitto Books (showing that this part of the Subscription belongs to our Ms. and is not merely adopted into it). This part relates to Syriac divisions, and is presumably of Syriac origin. It is very similar to a note in Rich. 7158, referred to below, note on ܦܣܘܩܐ, line 3.

The *second* (lines 6–21) gives particulars relating to the Gospels severally, with a reckoning of the "Chapters, Canons, Miracles, Parables, and Testimonies" contained in each. But the reckoning is defective, the number of Parables in St. Matthew, and that of Canons in St. Luke, being omitted. It will be shown below (see notes on lines 7 and 8) that this second part is derived from a Greek source, probably through the Harkleian Version. Cp. the subscription of the Medicean Ms. of the Harkleian Gospels (A.D. 757), *ap.* Adler, *N.T. Versiones Syr.*, p. 53.

The *third* (lines 21–25) gives a like reckoning of the "Verses" of each Gospel; but the numbers when added together fail to agree with the total for the four Gospels as given in the *first* part.

[a] Words conjecturally inserted to fill blanks caused by injury to the Ms. are enclosed in [brackets]. Unsupplied blanks are indicated by points [.....].

ܩܝܢܝ = οἱ κοινοί] See notes on xvii. 4, xxi. 27. All Greek copies have κύνες (Σ, ܟܠܒ̈ܐ), for which κοινοί seems to be a variant, else unknown. Perhaps however S is here giving merely a loose rendering of κύνες taken as meaning "the unclean."

ܕܠ ܫܪܝܪ] This is an unmeaning and unauthorized reading; see note on Greek text. For ܫܪܝܪ, we may perhaps correct ܫܚܪ̈. So Σ renders, ܕܠ ܪܓܫ.

16. ܐܬܦܫܚ] Here, and verse 18, S points this verb as *pa.*; but verse 20 as *aph.*; and the *aph.* occurs also i. 2 (the only other instance of the verb in S). In Σ, the Mss. do not point the word here, but in verse 20 *l* points for *aph.* (and so *p* there, but here for *pa.*); in verse 18, Σ reads ܐܬܫ. S seems to use *pa.* as intransitive, and *aph.* as transitive. Hence probably the stop, otherwise superfluous, inserted after ܕܒܗ, *infr.*

ܡܗܝܪ] Elsewhere in S this word = φυλή. But we find it also = γένος, Act. iv. 6, xiii. 26, (Psh.); more usually = γενεά. Σ renders by ܟܢܫ, as Hkl. usually; Psh. sometimes.

ܡܢܗ] This insertion is unmeaning and unsupported. It may have been a marginal alternative for ܡܗܝܪ. [A. E. J.].

19. ܢܟܝ ... ܢܟܝ] So Σ. The verb is not found = ἀφαιρεῖν in Psh. N.T. or Hkl.: but in O.T., *e.g.*, Exod. v. 8. (Hxp., as also Psh.). So also in the plls., Deut. iv. 2, xii. 32 (Psh.).

ܟܬ̈ܒ̈ܐ ܟܬ̈ܒ̈ܐ] Remove the plural points. They have evidently been supplied by the scribe to suit ܟܬ̈ܒ̈ܐ (= τῶν γεγραμμένων) following;—which words really relate to ܫܠ preceding. Σ [*l*; but *d p* as S, only without pronoun] treats τῶν γεγραμμένων as masc., and renders ܟܬ̈ܒ̈ܐ.

20. ܐܬܟܫ ܒ̈ ܐܬ] Perhaps we ought to read ܐܬܟܫ ܒ̈ ܐܬ, as Σ.

regarded in S as equivalent. Σ renders by ܪܝܫܐ (Levit. xix. 10, Psh.), = "deciduous," mistaking the meaning.

5. ܟܢܝܫܐ .] Probably ܐ is to be substituted for ܐ, and the preceding stop to be struck out. See note on Greek text.

ܕܡܚܠܦ] Σ, ܕܡܚܠܦ, which perhaps ought to be read in S.

6. ܟܫܘܝ̈ܬ] Cp., for this unusual plural form, Hebr. xii. 9, 23, (Psh. and Hkl.). Σ reads ܟܫܘܝ (sing.).

ܒܚܝܠ] Here = *ἐν τάχει*, and so perhaps in verse 7; but in 20 = *ταχύ*. See note on Greek text. Cp. verse 12, and note on ii. 16.

8. Note the three quadruple points (⁘) over the name ܡܫܝܚ.

9. ܐܬܪ .... ܠܐ .ܒܝܬ] See note on xix. 10; and observe the note of interrogation (:) placed at end.

10. ܟܬܒ ⁘] The (⁘) is misplaced; probably from end of verse 9.

ܩܪܒ] So i. 3: there, = *ἐγγύς* simply; here, = *ἐγγύς ἐστιν*. Σ renders as S, i. 3: but here ܡܛܠ ܕܡܢܟ ܐܬ [*ln*; *dlp* om. the prefix]. Psh. and Hkl. mostly as Σ; but both sometimes as S.

11. ܢܥܒܕ....ܠܥܒܕ = ὁ ἀδικῶν ἀδικησάτω] So S, here only; Σ, here and ii. 11 (where see note); and so Psh. sometimes, *e.g.*, Mt. xx. 13; and Hkl. usually. See also notes on xi. 5 (ܐܡܬ), and xviii. 5 (ܥܒܕ).

ܢܬܒܥܕ ... ܢܬܥܕ] For the rare root ܥܕ see *Thes. S.*; not elsewhere in S, nor in Psh., Hxp., or Hkl. Σ gives ܪܥܐ and ܪܥܝܐ, from the less unusual root ܪܥ, which is regularly employed in Psh., Hkl., and Hxp. in rendering *ῥυπῶ* and its cognates:—*e.g.*, James ii. 2 (Psh. and Hkl.), Isai. iv. 4, Zech. iii. 3, 4 [4, 5], (Psh. and Hxp.).

12. ܘܢܫܠܡ = *καὶ ἀποδώσω*] Probably ܐ ought to be ܐ. Σ has ܠܡܚܙܐ. The Greek verb occurs else in Apoc. only verse 2 *supr.*, where both have ܫܠܡ; and xviii. 6 (*bis*), where both have ܡܙܐ. Psh. uses both renderings indiscriminately (see Mt. xviii. 25–34); Hkl. mostly the latter.

13. ܪܝܫܝܬ = *ἡ ἀρχή*] Not else in S: Σ, ܪܫܝ, as iii. 14, where see note. The rendering ܪܝܫܝܬ occurs in Psh. and Hkl.; and uniformly in Poc. (and Hkl. of the Four Epp.),—2 Pet. iii. 4, 2 Joh. 5 and 6, Jud. 4.

14. ܪܡܫ] Probably the prefix ܐ is to be supplied.

15. ܪܢܝܩ] Observe that the list of those that "are without" is altered in order; the third, fourth, and fifth, before the first and second. Also the stop (⁘), followed by the red point (◦), is unmeaningly placed in the middle of the list. But nothing is omitted.

ܟܬܝ ܕܡܠܫ ܕ] Σ [$p$; *d l* vary] connects this with what precedes omitting the ο, but otherwise agreeing with S.

ܡ] Obelized in Ms.; see note on ii. 5.

ܒܗ ܒܥ ] Whether this unintelligible reading is a corruption of some word = διαυγής, or a rendering of a misreading [ἦν] δι' αὐτῆς, or the like, for διαυγής, it seems impossible to decide. It is remarkable that in verse 11, Σ (by a converse error) seems to have read ὡς φῶς τῆς αὐγῆς, for καὶ ὁ φωστὴρ αὐτῆς (see De Dieu's note *in loc.*), rendering αὐγῆς by ܢܗܝܪ, as here it has ܕܝܐܠܓ = διαυγής. For ܒܗ = δι' αὐτῆς we have a parallel in verse 24, ܒܗܡܐ = διὰ τοῦ φωτὸς αὐτῆς. But as the words ܒܗ ܒܥ stand in our Ms. directly underneath (see next note), it may be that the letters ܒܗ ܒܥ have got in here by vertical transference from thence, and that διαυγής was originally represented by a lost word of which the initial ܐ alone remains, four or five letters having been displaced by the intruders.

22. ÷ .ܒܗ] The stop (÷) here is wrongly placed. It probably belongs to the unexplained ܒܗ of the previous line (see last note).

ܐܝܟܢܐ] Note that S not only places a full stop before this word, but by the prefix ܠ makes it clear that it is to be read with ܐܚܪܢܐ of next verse.

23. ܐܚܕܐ] See note on ܫܢܝܡ, iii. 17, and cp. xxii. 5.

27. ܡܢ ܐܡܐ] Probably repeated by accidental error from verse 25, in place of ܒܥ ܠܐ.

ܐܚܕܐ .... ܐܡܪ = κοινόν .... βδέλυγμα] See notes on xvii. 4 (ܐܚܕܐ, ܐܢܐ), and cp. verse 8 *supr.*, and xxii. 15: Σ has ܐܫܬ = κ., and ܐܚܕܐ = βδ.

ܐܠܡ ܕܚܒܩ] See note on Greek text; and cp. xxii. 19.

XXII. 1. ܡܢܐ] Probably ܕ is to be read for ο: also, in next verse, perhaps ܒ for ο before ܒܝܫ; ο in both these cases being unauthorized and superfluous. However, ܒ is not necessary in verse 2 (see note on i. 13).

2. ܐܫܬ ܐܫ = ἐντεῦθεν καὶ ἐντεῦθεν] So Hkl., Joh. xix. 18 (the only other instance in N.T. of the Greek phrase); where Psh. (and Hkl. marg.) has ܐܫ ܕܘ ܐܫ ܕ. So too Psh. and Hxp. in the pll., Ezek. xlvii. 7. Σ here follows a different reading.

3. ܢܝܪܐ] In Psh. N.T., Hkl., and Hxp. this word uniformly = ἀνάθεμα, to which κατάθεμα here (not else in N. T.) is rightly

after each of the remaining stones, and after ܟܕܡܢ in verse 21, a new form of point ( ⁝ ) is introduced,—apparently equivalent to ⁘.

ܟܠܫ] So in Psh., *e.g.*, Exod. xxiv. 10; where Hxp. writes ܟܝܫܫ: Σ has ܫܝܫܒܫ; Barsal., ܫܝܫܫ, with the explanation, ܟܝܫ.

ܟܪܝܩ] See ix. 17, and note there. Σ has here ܚܠܕ, not elsewhere found;—probably for ܚܠܨܕ (= *χαλκηδών*), which however only occurs as a geographical term. Barsal. writes ܡܟܠܨ, and explains, ܟܪܝܩ.

ܟܙܝܡ] Σ, ܟܙܝܡ; see iv. 3, and note.

20. ܟܚܠ ܣܪܕ = *σαρδόνυξ*] Lit., *σάρδιον καὶ ὄνυξ*. For ܣܪܕ see note on iv. 3. Cp. Ezek. xxviii. 13 (Hxp.), for ܟܚܠ [= *ὀνύχιον*, LXX]; and see above, second note on iv. 8. Σ transliterates here.

ܒܫܛ] For ܒܫܛ: see note on xiii. 18.

ܟܒܪ ܟܟ = *χρυσόλιθος*] So Hxp., Ezek. xxviii. 13: but Psh. has ܟܒܪ ܟܟ, Cant. v. 12. Σ again transliterates, ܫܐܠܒܐܝܣ; rather ܫܒܠܫܐܝܣ, as Barsal. writes,—explaining by ܟܒܪ ܟܟ.

ܚܒܪܒܠ] This form of the word is not elsewhere found, but see note on Greek text. Σ writes ܚܒܪܟܒܠ [*d p*; *l* has ܪ for ܝ]; and similarly Hxp., Job xxviii. 19, Ezek. *ut supr.*, ܚܒܪܒܠ.

ܟܐܝܟܐܝܣ] S here transliterates more successfully than Σ, which writes ܫܐܫܐܟܟܐܝܣ [so *d l p*] probably ܐ being substituted (after ܕ) for ܝ by an early error of transcription. Barsal. writes ܫܐܟܐܝܟܐܐܝܣ.

ܫܒܫܢܐ] Hxp. writes ܟܫܢܟܐ, Jer. x. 9 (cp. Σ, ix. 17): Σ here has ܫܒܫܢܟܐܟܫ [*d l*; *p* places the ܟ after ܢ]. Barsal. writes ܫܒܫܢܟ, and explains ܟܫܢܐ.

ܫܫܒܟܒܟ] Σ, ܫܐܠܫܒܟܒܟ. See Ezek. xxviii. 13 (Hxp. ܫܐܠܫܒܒܟ); see also *Thes. S.*, *s.v.*, and cp. note on Greek text.

21. ܟܙܫܒܝܒܐ] Probably ܐ ought to be struck out.

.ܟܙܪ ܠܙܪ] The punctuation of S compels us to conclude that the Greek represented is *εἷς ἀνὰ εἷς*. See note on Greek text; and cp. Mk. xiv. 19, where for the similar phrase *εἷς καθ' εἷς* Psh. gives ܙܪ ܙܪ; and Hkl. ܙܪ ܐܒܕ ܙܪ; also Rom. xii. 5, *τὸ καθ' εἷς* = ܙܪ ܙܪ (Psh.), ܚܕ ܙܪ (Hkl.). Again Joh. viii. 9 (*Peric. de Ad.*), ܙܪ ܙܪ occurs, but whether = *εἷς καθ' εἷς* or *εἷς ἕκαστος*, is uncertain. Σ here has ܟܙܪ ܟܙܪ.

ܟܫܦܝܢ] See note on xvii. 4.

ܒܪܡܟܐ = *φαρμακοῖς*] So Σ here; and both, xxii. 15, where the Greek word recurs. It is not found else in N.T.; see note on ix. 21.

ܙܢܝ = *πόρνοις*] So again xxii. 15 (the only other instance of *π.* in Apoc.), as both Psh. and Hkl.; and so Σ there, but here ܙܢܝܬܐ.

9. ܐܦܪܘ] Note that the point in red (denoted in the printed text by ◦), which ought to stand before this word, has been wrongly set by the scribe before ܫܠܡܝܢ in next line.

ܐܬܒܢܝܐ] Correct ܐܬܒܢܝܐ: cp. xv. 1.

11. ܒܗ ܒܪܘ] So again in next verse (*bis*): Σ, more exactly, instead of the prefix ܒ, gives ܒܕ here, and ܕ there.

ܡܢܗܪ = *ὁ φωστὴρ αὐτῆς*] For ܟܝܡܐ, Σ has ܟܝܡܐ; better—see note on iv. 5. In Psh. and Hkl. commonly, and always in S and Σ, *φῶς* is rendered by ܟܝܡܐ.

ܫܒܥ] Correct ܫܒܥ (also in verses 18, 19): see note on iv. 3.

ܕ ܟܬܝܡ ܥܡܝ] Correct ܕ [*or* ܐܬܬܝܡ] ܟܬܝܡ ܥܡܝ (as iv. 6): ܟܬܝܡ is ptcp., and would be followed by ܠ.

.ܡܐܠܦܢܐ] Cp. iv. 6 (ܟܠܝ), and see note there.

12. ܟܫܥ] See note on v. 5.

14. ܟܝܬܕ] For ܟܝܬܟܕ: probably a clerical error, ܒ and ܟ being in our Ms. very closely alike. But the error may have been in the Greek, *νιον* for [*αρ*]*νιον*. [H. J. L.]

16. ܒܪܒܥܬ] In Psh. O.T. ܒܥܬ is frequent where LXX renders *τετράγωνος*: Hxp. transliterates, as Σ does here. See both, Exod. xxvii. 1.

ܥܡܝ = *ὅσον*] Σ, ܕ ܟܒܥ. See note on xviii. 7.

17. ܫܬܝܡ] So (with numeral preceding) Psh. frequently in O.T., *e.g.*, Exod. xxv. 10; also Joh. xxi. 8: in which places Hxp. and Hkl. use *emph.*, as does Σ here.

18. ܟܒܬܐ = *ἡ ἐνδώμησις*] Σ, ܟܒܢܒܬܐ,—a word not elsewhere found. In Psh. ܟܒܬܐ does not occur: but in Hxp., 1 [3] Esdr. vi. 24, = *δόμος*, and it is frequent in other writings.

19. ⁘ ܫܒܥ] Observe that in this verse the point ⁘, which up to this is used in our Ms. only to mark the important divisions of the text, is placed four times, after the names of the first four stones, also in verse 20, after the eleventh stone; and after this frequently,—often unmeaningly, as in verse 22, and again in xxii. 3, 10, 15, and 20. Also, in verse 20,

from a *person*. Σ does not make this distinction in either place, nor in iii. 12 (where S om. ܥܡ ܥܕܬܐ),—nor does either version, xx. 9.

ܠܒܥܠܗ] Σ, ܠܓܒܪܗ ܕܐܢܬܬܗ: and so Hkl. always renders *ἀνήρ* (= *husband*): Psh. mostly as S. Cp. Gen. xvi. 3 (Psh. and Hxp.).

3. ܪܥܝ] Perhaps ܪܥܝ would be better, as in Σ: see note on Greek text. For ܡܥܝܢ see second note on xiii. 6.

ܐܦܐ] A letter seems to have been erased after this word. Probably the scribe had first written ܪܐܦܐ.

ܪܐܡܪܐ] Perhaps the prefix ought to be omitted; and the stop placed after, instead of before, this verb.

4. ܥܕܢ = ἔτι] So Psh. sometimes: Σ. ܒܐܒ: as S everywhere else.

ܪܟܝ = κραυγή] Σ. ܨܚܘܬܐ, here and in the other place where κ. occurs in Apoc. (xiv. 18), where S has simply ܩܠ (probably reading *φωνή*). Psh. renders variously,—only once as S (Eph. iv. 31); Hkl. uniformly as Σ.

ܒܟܝܪܐ ÷ ܡܛܠ ܕܠ] These words take the place of ܐܝܠ ܡܛܠ ܕܩܕܡܝܬ ܪܒܘܬܐ = ὅτι τὰ πρῶτα ἀπῆλθον. S therefore represents a reading of the Greek, ἐπὶ τὰ πρόσωπα αὐτῆς. Καὶ ἀπῆλθον. In this reading, the verb is to be taken as first person singular, and to be connected with the next verse,—in which ܠ is interpolated after ܐܡܪܐ, to make good the connexion. Σ in its rendering follows the ordinary text, but with ܥܡܪ (= *παρῆλθον*) for ܐܙܠ [but *d* shows a trace of S in its conflate reading, ܐܙܠ ܥܡܪ].

6. ܪܟܝ] Written ܪܟܝ where it recurs, xxii. 17: ptep. *peïl*: so Σ [*d* points the word as *poël*, xxii. 17].

ܠܒܪ] An erasure follows in Ms.; probably of the word ܡ.

ܫܒܪ] For ܪܫܒ: (cp. Joh. iv. 10): so Σ. So too Ephraim. *Hymn.* vii *In Fest. Epiph.*, 7 (p. 66, ed. Lamy), seemingly citing this passage.

7. ܪܓܝܐ] Perhaps we ought to correct ܪܓܝܐ.

8. ܪܒܠܒܒܐ = δειλοῖς] This word is not in Psh., O.T. or N.T.: nor in Hxp. or Hkl.: but ܕܚܠ occurs, 2 Cor. viii. 20, and ܪܕܚܠ, Act. xxvii. 9, 33, 1 Joh. iv. 18 (Psh. and, as regards the first two references, Hkl.). Σ has ܠܕܒܕܫܢ; and so Psh. and Hkl. in the two places where δειλός occurs else in N.T., Mt. viii. 26, Mk. iv. 40. The noun used by S, though unrecorded in the Lexx., is a verbal of exactly similar formation.

ܚܛܝ = ἁμαρτωλοῖς] Σ, more properly, ܫܚܝ. The adj. used in S is in Psh. and Hkl. = ἄδικος (cp. S and Σ, xviii. 5 and xxii. 11), or (in Psh.) ἄνομος, but it does not occur in Σ.

the omission is shared by Σ and many Greek copies, headed by ℵ; and moreover in that verse it is almost certainly due to a more complete homœot. (χίλια ἔτη repeated). See notes on Greek text.

ܒܗ̈ܕ] Correct ܒܗ̈ܕ.

4. ܟܘܪܣܝ = θρόνους] Here only in S: Σ, ܟܘܪܣܝܐ; see note on iv. 4. Psh. only once renders θρόνος by ܟܘܪܣܐ (Col. i. 16, where Hkl. renders as Σ here), but both use the same word as = καθέδρα, Mt. xxiii. 6, &c., (by implication).

ܕܐܫܬܟܚ ܠܡ] (i) S and Σ translate as if they had a reading, τὰς πεπελεκισμένας, unknown to the Greek copies, and to the other versions. But perhaps we ought to correct both by prefixing ܐ to ܠܡ, especially as there is in the next sentence (in S) a ܐ wrongly inserted,—see next note: cp. however vi. 9, where S (not Σ) similarly has ܕܐܫܬܟܚ ܟܘܬܠ. (ii) The final letter of the verb is wanting: supply ܕ; or (if the prefix ܐ be restored) supply ܐ in S [and in Σ, make corresponding changes].

ܕܐܠܐ ܠܡ] Read rather ܕܠܐ ܠܡ, as suggested in last note. The text as it stands represents "the word of God, and of those who have not worshipped the beast," &c., which is unmeaning. But the connexion may be, "the souls .... of those who have not worshipped," &c.

ܕܒܗ] Probably we are to correct ܕܒܗ. So Σ, with the Greek.

6 ܟܬܒܐ] See note on xiv. 13.

ܟܘܬܒ] Correct ܟܘܬܒ: also remove stop after ܟܬܒܐ.

10. ܕܡܬܚܒܠ = ὁ πλανῶν αὐτούς] Verbal noun ܡܚܒܠܢܘܬܐ here used = ptcp.; found but twice in Psh., = πλάνος (Mt. xxvii. 63, 2 Cor. vi. 8; likewise Hkl., as also 1 Tim. iv. 1), and once = γόης (2 Tim. iii. 13; not so Hkl.); occurs thrice in Poc. (and so likewise Hkl.), 2 Joh. 7 (*bis*), = πλάνος; Jud. 13, = πλανήτης. Σ renders here, ܕܡܬܚܒܠ ܐܢܫ.

12. ܟܝܦܐ] See note on iii. 5, and cp. verse 15.

ܟܬܒ] Perhaps we ought to read with Σ, ܟܬܒ, as all else.

13. ܡܢ ܒܝܬ] The prep. here used is rather = παρά than ἐν (of Greek text); but probably the variation is introduced to suit the sense and not as implying a change from ἐν (= ܒ, as in previous sentence). For ܒܝܬ cp. i. 13, vii. 17, xxi. 2 (where see note), 10.

ܒ ܒ = ἕκαστος] Here only in S: see note on ii. 23.

XXI. 1. ܟܬܒ (*bis*)] Feminine here, but masc. in Σ: see note on x. 6.

2. ܡܢ ܒܝܬ .... ܡܢ = ἐκ .... ἀπό] Here, and verse 10, S uses ܡܢ ܒܝܬ = ἀπό (as distinguished from ἐκ) to express the idea of coming

combining both, nor for placing *καὶ τὰ στρατεύματα αὐτοῦ* as in S. The reading of S, or of its Greek original, is apparently conflate (see note on Greek text). Σ reads ܥܡ̈ܗ ܕܚܝܠ̈ܐ, nearly agreeing with the latter member of the conflation in S, in the noun used as the equivalent of *στρατεύματα*, of which ܚܝܠ or ܚܝܠܐ is in Σ the uniform rendering (see note on ix. 16, where S has ܫܠܝܚ̈ܐ, as here in the former member). Hence arises a suspicion that S may have been here interpolated from Σ. Yet it is to be noted, on the other hand, that S again has ܕܚܝܠܗ (= *τῶν στρατευμάτων αὐτοῦ*) at the close of the verse, consistently in both clauses using ܚܝܠ, and not (as Σ) ܚܝܠܐ.

20. ܘܠܐ ܡ̈ܬܘ] Apparently ܠ is to be read for ܪ, as in Σ.

ܕܐܬܝܗܒ ... ܘܐܫܬܘ] This would represent a reading (see note on Greek text) otherwise unattested. Σ has ܕܐܬܝܗܒ ܫܠܡ ܪ̈ܒ. Perhaps ܘܫܒ, = *καὶ ἔζησαν*, is to be read for ܘܐܫܬܘ.

21. ܡ̈ܪ] Ought to be obelized (see note on ii. 5); but not so in Ms. ܪ ܚ̈ܙܝ] Note the repetition of the prefix ܕ. So Σ, ܪ ܘܠ̈ܐ.

ܟܠ ܥܦ̈ = *πάντα τὰ ὄρνεα*] Σ, ܚ̈ܙܝ ܕܟܠ ܥܡ̈ ; cp. both versions, verse 17 (where see note): but in the only other place where *ὄρνεον* occurs in Apoc. (xviii. 2, sing.), S om., while Σ renders ܚ̈ܙܝ. In Psh. N.T., ܟܠ is not used ; but in O.T. often ; in Hxp. sometimes.

XX. 2. ܐܚܕ = *καὶ ἐκράτησε*] So Σ: elsewhere in both versions *κρατῶ* is always rendered by ܬܦܣ; as mostly in Psh. and Hkl., in both of which ܐܚܕ is very rare, though frequent in Hxp. We find however ܐܚܕ = *κρατῶ* Lk. xxiv. 16 (Hkl.); also also Tit. i. 8 (Psh., by implication). Here, it is used because ܬܦܣ is wanted to represent *κλείω* in next verse (in both versions; and so throughout, and in Psh. and Hkl. *passim*).

3. ܕܚܬܡ] After this word (see note on Greek text), S om. to render *ἄχρι τελεσθῇ τὰ χίλια ἔτη*, which all else ins. Probably the previous sentence, in the Greek original (or an ancestor) of S, was so arranged as to end (as in rec.) with *ἔτι*, and thus the omission, whether in the Greek or made by the translator, would be due to the homœoteleuton *ἔτι* .... *ἔτη*. It is true that ܒܕܐ is not so placed as to bear out this supposition concerning the position of *ἔτι*, but there are other instances where S places ܒܕܐ early in a sentence though the Greek has *ἔτι* at the end (as is usual in Apoc.): see, *e.g.*, xxii. 11 (*quater*). Yet, on the other hand, the fact that S also om. from verse 5 an entire clause containing the same words, looks as if some doctrinal bias were at work here. But in case of verse 5,

And thus S is doubtfully supported by Σ, either in disjoining the negative from what follows, here, or in its contrary treatment of xxii. 9. See note on Greek text. It is plain that doctrinal prepossession was at work in causing the confusion and inconsistency,—cp. next note.

ܒܪܝܫܐ] Inserted no doubt to qualify the prohibition conveyed. The advb. = *μᾶλλον*, 2 Pet. i. 10 (Poc. and Hkl.). It is remarkable that the same advb. is interpolated, 3 Joh. 5 (Poc.), apparently = *μάλιστα*.

11. ܒܙܕܩܬܐ = *ἐν δικαιοσύνῃ*] Σ, ܒܙܕܩܬܐ, which rendering is given by both versions, xxii. 11, the only other instance of δ. in Apoc. Psh. uses both, but prefers the former: Hkl., with rare exceptions, the latter. See note on xv. 3.

12. ܠܐ ܢܕܥ] Here ܠܐ = *οὐδείς*, for ܠܐ ܐܝܬ (as Σ).

13. ܐܬܒ] This verb in Psh. occurs only Joh. ii. 8, = *ἀντλῶ*; but elsewhere seems nearly = *βάπτω* (= *to imbue*). Perhaps however it is here = ܫܕܐ (which Σ has), = *ῥαίνω*, *ῥαντίζω*. See *Thes. S.*; see also note on Greek text.

14. ܠܡܙܒܢܝܢ . ܥܡ ܚܕܪܐ .] Observe that by placing a stop before as well as after ܥܡ ܚܕܪܐ, and prefixing ܐ to the ptcp. following, S seems to make the adjective parallel with the ptcp., and therefore (see note on Greek text) to have read both in dative, or perhaps both in nominative.

15. ܒܙܒܢܬ] There seems to be an erasure in Ms. after this word; see note on Greek text.

ܗܕܐ] Rather ܗܕܐ; but the masc. suffix may relate to ܥܡܡܐ.

ܢܦܠܘ = *πατάξωσι*] Σ uses ܡܫܐ, which is the almost invariable Psh. and Hkl. equivalent of *πατάσσω* (see note on xi. 6). But we find it represented by ܡܦܠ in both, Act. vii. 24, and therefore are not obliged to suppose that S read here *ἀποκτείνωσι* or *σφάξωσι*.

16. ܥܠ ܟܦܠܗ ܕ] See note on Greek text, and observe that S inserts no ܐ before ܕ, and writes the noun as plural: Σ sing.; [to ܕ, *l* prefixes *, in reference, as it seems, to the insertion of the copulative, and therefore to its absence from S which is the only authority for omitting it].

17. ܒܥܦܐ = *τοῖς ὀρνέοις*] Singular (collective); so in Psh. with rare exceptions. Σ writes the word pl. here, and verse 21 (see note there, for the rendering of S); and so Hkl. habitually.

ܒܡܨܥ ܥܡ] See note on viii. 13.

ܐܬܟܢܫ] Correct ܐܬܟܢܫ ܥܐ, as Σ. Cp. Ezek. xxxix. 17 (Psh. and Hxp.).

19. ܠܡܓܠܫܡ . . . . .ܥܡ ܠܡܫܠ] There is Greek authority for both readings, *αὐτοῦ* and *αὐτῶν*, after *καὶ τὰ στρατεύματα*,—but none for

Mt. ix. 23 (Psh. and Hkl.), the only other instance of *αὐλητής* in N.T. Cp. Ezek. xxvi. 13 (Psh. and Hxp.). For ܙܡܪ, cp. 1 Cor. xii. 10 (Psh.).

ܡܘܣܝܩܐ = *μουσικῶν*] A word unknown to the lexicons: probably chosen (or perhaps formed) by our translator for its similarity in sound to *μουσικά*. For ܐܚܪ see second note (ii) on viii. 6.

XIX. 5. ܒܫܡܝܐ] S (not Σ) om. ܒܓܡ after this word.

6. ܒܝܬܗ] After this word, ܠܐ (cursive) is interlined, apparently by a later hand, conforming the text to Σ and the Greek copies. See note on Greek text.

7. ܫܪܝܢ ... ܡܚܕܕܝܢ ... ܫܪܝܢ] (i) Note that S gives these verbs in present ptcp. (= pres. indic.); Σ, in future. (ii) For the rendering of *ἀγαλλιῶ* (not else in Apoc.) in S, see note on xi. 10; Σ uses ܒܥܝ. In Psh., it is never rendered as by S, but often as by Σ; in Hkl. always so.

8. ܡܫܒܚܝܢ] Σ, ܡܫܒܚ. See note on xv. 4.

9. ܐܝܬܘܗܝ] Probably we ought to correct ܐܝܬ.

ܒܫܐ] Read ܒܫܐ instead of (or perhaps after) this word.

ܡܫܬܒܚܬܐ] Correct ܡܫܫܒܚܬܐ, as verse 7.

ܒܥܠܐ] Σ, ܒܥܠ,—one of the few cases where S has the *stat. emphat.* and Σ the *stat. absol.*: the former treating *κεκλημένοι* adjectivally, as both render *κλητοί* (xvii. 14) by ܡܥܒܝ. Cp. xxi. 12 (S, ܕܫܬܥܪ; Σ, ܕܫܥܪ).

10. ܠܐ] Note that ܒܐ (= *ὅρα*) is omitted before the negative. As the text stands, ܠܐ (so pointed) seems = *μὴ* [*ποιήσῃς*]! Cp. however the parallel passage, xxii. 9, where ܒܐ appears; but with a stop after it, so that ܠ (with no stop following) is left to be joined with what follows. Σ retains ܐ here as well as there; but its interpunction is uncertain: the evidence being

| (xix. 10) | | (xxii. 9) | |
|---|---|---|---|
| *n*; | ܫܪܝ . ܠ . ܐ | | ܫܪܝ . ܠ . ܐ |
| *l*; | ܫܪܝ ܠ ܐ | | ܫܪܝ : ܠ . ܐ |
| *d*; | ܫܪܝ : ܠ ܐ | | ܫܪܝ : ܠ : ܐ |
| *p*; | ܫܪܝ .. ܠ .. ܐ | | ܫܪܝ .. ܠ .. ܐ |

Thus, as to (i) *text*, Σ is against the omission here of ܐ: as to (ii) *interpunction*,

*n* agrees with S in both places.

*l* is indecisive here, but at xxii. 9 makes ܠ stand alone.

*d* (its triple point being equivalent merely to the single point of S) joins ܠ with what follows, here; but in xxii. 9 agrees with *l*.

*p* (alone consistent) makes ܠ stand alone in both places, with (..), *i.e.* (!), after ܐ, as well as after ܠ.

by Hxp., ܩܠܣ ܕܣܛܪܛܝܓ = *στρατηγοί*, implied in ܐܪܟܣܛܪܛܝܓ ܩܠܣ = *ἀρχιστράτηγος* [LXX, = *ἄρχων τῶν στρατηγῶν*], Josh. v. 14. See Masius, *Syr. Pec.*, *s.v.* ܕܣ; and note that in *Thes. S.* (*s.v.*) this reference of Masius is misunderstood, and wrongly applied to v. 6 (*μάχιμοι*).

ܟܠ ܕܥܠ ܕܥܠܝܐ ܠܡܦܠܓ ܟܠ ܐܢܫ = *πᾶς ὁ ἐπὶ τῶν πλοίων ἐπὶ τόπον πλέων*] (i) Apparently a conflation,—see note on Greek text. But ܟܠ ܐܢܫ ܕܥܠ may be a periphrasis for *πᾶς ὁ πλέων*: if so, *ἐπὶ τῶν πλοίων* ought to be struck out. Σ renders ܟܠ ܕܐܙܠ ܒܐܪܟܒܐ ܥܡ ܐܢܫ [so *l*; *d p*, ܒܐܪܟܒܐ]. For ܐܙܠ = *πλέω*, see Act. xxvii. 2, 6, Psh.; where Hkl. renders by ܥܒܪ. (ii) Note the *constr.* form followed by prep., as xiv. 3.

ܐܠܓܐ] See for this word *Thes. S.*; it is not in Psh.: Σ has here ܐܠܦ. Psh. has ܚܠܣ where *ναύτης* recurs, Act. xxvii. 27, 30: Hkl. renders as Σ; and so Hxp., 3 Kin. ix. 27 [= *ναυτικός*, LXX].

ܥܡܐܚܓܐ] Note the peculiar form of the verb with suffix.

19. ܝܩܪ = *τῆς τιμιότητος αὐτῆς*] Elsewhere in S, and uniformly in Σ, and in Psh., Hxp., and Hkl., ܐܝܩܪ = *τιμή*. For *τιμιότης* (not else in N.T.), Σ has ܐܬܝܩܪܘܬ, a very rare word, not found in Psh., nor (apparently) in Hkl. or Hxp.

20. ܕܐ ܐܡܪ = *ὅτι ἔκρινεν*] Σ, less accurately, ܕܐ ܐܡܪ; but in xix. 2 both give ܕ. [In the latter place, Σ *d* has ܕܐ, and S at first sight appears to read the same, but the seeming ܐ is only a blot.]

21. ܒܝ] This word is added in marg., but *prima manu*. There is some trace of erasure before the next word, as if ܐ had originally been prefixed.

ܐܢܝ = *μύλον*] So Σ [*d l n*; *p*, ܐܢܝܐ—see last note]; and so Psh. and Hkl., Mt. xviii. 6, and wherever *μ.* recurs. See note on Greek text.

ܐܬܒܥ .... ܢܦܩ = *ἔβαλεν .... βληθήσεται*] Σ more consistently uses the former verb in both places: see note on vi. 13.

ܒܣܥܪ = *ὁρμήματι*] So Σ. The Greek word is not else found in N.T.: but ὥ = *ὅρμη* in Hkl. where it occurs (Act. xiv. 5, James iii. 4); also in Hxp., *e.g.*, Ezek. iii. 14. So too Psh. O.T., there and elsewhere; but not N.T.

ܣܥܒ] Perhaps we ought to correct ܣܥܒ (as Σ): see note on Greek text.

22. ܐܬܐ ܘܩܢ] This rendering is borrowed from Psh. of Daniel iii. 5, where it exactly reproduces זני זמרא of the Chald., = *γένους μουσικῶν* of Theodot. Possibly our translator found *αὐλητικῶν* in his Greek copy, or misunderstood *αὐλητῶν*. Σ renders simply ܕܡܘܣܝܩܐ; see for the word,

printed texts is attested only by later copies. See *Hermathena*, vol. vii, p. 290.

ܒܘܨܢܐ] In S and Σ, ܒܘܨ is used indifferently = *βύσσος* or *βύσσινος* (reading of Greek uncertain here and verse 16), the prefix being here the sign of the genitive. In Psh. and Hkl. it = *βύσσος*, Lk. xvi. 19 (the only instance of *β.* outside Apoc.) But S, and apparently Σ, seem everywhere else to make ܒܘܨܢܐ = *βύσσινος* (adj.), verse 16, and xix. 8 (*bis*), 14; and therefore probably mean ܒܘܨ here to represent *βύσσος*.

ܫܝܪܐ] Σ, ܫܝܪ.

ܚܡܪܐ = *θύϊνον*] So Σ [*d p*; but *l* writes ܚܡܪܚܡܪܐ].

ܐܠܦܢܛܝܢܐ = *ἐλεφάντινον*] Cp. the use of שֵׁן in Hebrew. Σ, ܐܠܦܢܒܝܢ (= *Elfenbein*). *Ivory* is not mentioned elsewhere in N. T.; but in O.T., Psh. mostly expresses it as S; Hxp. as Σ. But Psh. has ܫܢ ܕܦܝܠ, Ezek. xxvii. 6; and so Hxp., 3 Kin. x. 22 (with ※ before the second word), and similarly Ezek. xxvii. 15, in which two places *ivory* is spoken of in its unmanufactured state, as an article of import.

13. ܫܢܡ] So Σ; cp. Cant. v. 16 (Psh. and Hxp.), Esth. i. 6 (Psh.).

ܒܣܡܡܐ] Σ, ܒܣܡܡܐ, as Exod. xxx. 23 (Psh.); Hxp. ܒܣܡܡܐ.

ܚܝܐ] So Σ; and so Hkl., Mt. xxvi. 7; also in Hxp.: not Psh.

ܠܒܢܘܢ = *λίβανον*] So Psh., Mt. ii. 11 (λ. not else as a separate word in N.T.), where Hkl. transliterates ܠܒܢܢ, as Σ here.

ܡܪܛܪ] So Σ; and so Psh. O.T., *mussîm*.

14. ܥܒܝܪ = *ἡ ὀπώρα σου*] Σ, ܪܓܫ. Ὀπώρα not else in N.T., but *φθινοπωρινά* (Jud. 12) = ܐܝܠܢ ܕܩܝܛ (Poc., and Hkl. similarly): in Psh. O.T. (not N.T.) ܩܛ occurs; *e.g.* Deut. xxxiii. 13.

ܡܠܓ] Perhaps ܐ is to be prefixed See note on Greek text.

ܥܒܫ = *τὰ λαμπρά*] See note on xv. 6. The word ܥ occurs in Psh. only Phil. iv. 8, = *εὔφημος*, where Hkl. uses another ptcp. of same verb.

ܡܠ . ܒܝܬ ܐܒܝܕ] In S only: see note on Greek text.

16. ܐܬܐܒܕ = *ἠρημώθη*] Σ, ܒܛ; as S, xvii. 16 (where see note). For ܐܒ (usually = *κενῶ*), cp. 1 Cor. i. 17, Phil. ii. 7 (Psh. and Hkl.).

17. ܟܠ ܕܒܪܢܝܛܐ = *πᾶς κυβερνήτης*] Σ transliterates; as Psh. and Hkl., Act. xxvii. 11 (where alone *κ.* recurs in N.T.); also Hxp., Ezek. xxvii. 27;—all with variations of spelling. For the rendering of S, cp. Psh., 2 Sam. vi. 3, ܕܒܪܢ ܠܓܠܓܠ; 2 Chr. viii. 18, ܕܒܪܐ ܟܠ; Ezek. xxvii. 29, ܕܒܪ ܠܣܩ (also Hxp.): but a closer parallel is yielded

6. ... ] See note on , xxii. 12.

(*bis*)] (i) Σ, . Both forms are recognized; see Mt. xxiii. 15 (Psh. as S, Hkl. as Σ). (ii) Note the full stop placed before the second , which separates it from the preceding verb, and leaves it to be connected with that which follows (verse 7).

7. = ὅσα] Rather ἐφ' ὅσα or ἐφ' ὅσον: Σ, , which is its rendering for ὅσον, xxi. 16; and which usually = ἐφ' ὅσον in Psh. and Hkl.,—also in Poc. as well as Hkl., 2 Pet. i. 13. For the rendering here given by S, cp. Mt. xviii. 18 (Psh.). See note on i. 2.

= ἐστρηνίασε] Cp. [*sic*], verse 9: Σ has (= στρηνιᾶσαι) here, and similarly in verse 9; for which cp. = ὅταν καταστρηνιάσωσι, 1 Tim. v. 11 (Psh., similarly Hkl.). In Psh. (not Hkl.) occurs 2 Thess. ii. 4, James ii. 6, 13, iii. 5; but = different verbs.

= τοσοῦτον] S renders as if τοιοῦτον, and similarly , verse 16 (the only other instance of τοσοῦτος in Apoc.); and so Σ there, but here (more accurately). Psh. usually gives the third of these renderings or something equivalent, rarely the second; Hkl. uses both, often combined: the first is not found in either.

8. ] Correct .

9. ] Correct (see verse 7 and note). The reading of text would however make sense,—cp. 1 Cor. x. 7 (Psh. and Hkl.), = παίζειν.

10. = ἀπὸ μακρόθεν] So again verse 15; but verse 17, . Σ in all these places gives the latter rendering of the phrase (which does not recur in Apoc.); and so Psh. and Hkl.: but in Psh. O.T. the former is to be found, *e.g.* Sirac. xxi. 7; in Hxp. the latter.

11. = τὸν γόμον αὐτῶν] So in next verse: in both, Σ has ; and so Psh. and Hkl., Act. xxi. 3 (the only other instance of γ. in N. T.), reserving as = φορτίον.

12. .... = τιμίων ... τίμιον] So S wherever τίμιος occurs, (except xvii. 4, where see note): Σ uniformly uses , as does Hkl.: Psh. mostly as S, where τ. means *precious*,—(but as Σ twice, Act. v. 34, Hebr. xiii. 4, where τ. means *honoured*). So too 2 Pet. i. 4, (Poc., not Hkl), where printed texts wrongly give = τιμάς; but the reading is as above rectified in our Ms., and in two others, Oo. 1. 17 of Cambridge Univ., and Suppl. 27 of Paris, of high authority: that of the

ܟܠ ܕܥܘܝ] Possibly ܟܠ ܕܛܥܘܝ (*παντὸς ὀρνέου*) is to be read here; as in Σ *l*: see De Dieu's note *in loc.* See also note on Greek text.

3. ܒܝܫܢܐ ܠ] This seems to represent *πεπότικε* (with accus.); lit., *κεκέρακε* (with dat.),—cp. verse 6.

ܟܝܢܐ] So Σ [*d p*; *l*, ܟܝܫܐ], and so where the word recurs, verses 11, 15, 23 [each copy adhering to its spelling: *n* as *l*, verse 11,—*deficit* in the other places].

ܒܥܢܘܬܗ = *τοῦ στρήνους αὐτῆς*] Lit., *τῆς μανίας αὐτῆς*. So ܥܬܪ = λῆρος, Lk. xxiv. 11 (Psh.). Σ gives the transliteration ܒܠܛ ܣܛܪܝܘܢܝܬ; see second note on verse 7 *infr.*, and cp. ܣܛܪܝܘܢ, 4 Kin. xix. 28 (Hxp.) = *στρῆνος* [LXX], in which place the Hebrew word is שְׁאוֹן. This suggests that ܥܢܓ is to be corrected ܥܢܓ (from ܥܓܡ, as שְׁאוֹן from שְׁאָן) taken *in malam partem*, "luxury" instead of "tranquillity." This sense is well established for the Hebrew word, but seems unrecorded for the Syriac. See for ܥܢܓ, i. 4 and note.

*Infr.*, verses 7, 9 (where see notes), *στρηνιῶ* = ܐܬܥܢܓ (wrongly written ܐܬܥܢܓ in the latter verse). Hence another conjecture arises, that ܥܓܠܐ (= *φρύαγμα*, Jer. xii. 5, Hxp.; see also heading of Ps. x., Psh.) may have been the rendering of S, which may have passed, by a like shortening, into ܥܢܓ (= *εὐτραπελία*, Eph. v. 4, Psh. and Hkl.), and thence into ܥܢܓ.

4. ܒܗ ܡܢ = *ἐξ αὐτῆς*] Σ, ܒܗ. Except in the expressions ܡܢ ܠܗ (iv. 8, v. 1), ܠܗ ܡܢ (xi. 2), ܗ is not else found in S; but in Psh. and Hkl. occurs with suffixes as here,—*e.g.* Mt. xxiii. 26. So too Psh. (not Hxp.), Jer. li. 45, which in this sentence S repeats *verbatim*.

ܕܠܐ ... ܠܐ = *ἵνα μὴ ... ἵνα μή*] So Σ (with ܕܬܪ, as usual, before the former). But S om. ܘ before ܕܠܐ, so as to make the latter of the two final clauses dependent on the former; and thus has reason for changing from ܠ to ܕܠ: while Σ retains ܘ, so as to make the two clauses parallel, and yet varies the rendering of *ἵνα μή* exactly as S. Thus in this verse we have clear evidence not only of the connexion of the versions, but of the dependence of Σ on S.

5. ܕܟܒܘ = *ἐκολλήθησαν*] So Σ. The Greek verb (not else in Apoc.), in Psh. and Hkl. is but once (Lk. x. 11) rendered as here.

ܒܥܠܬܗ = *τὰ ἀδικήματα αὐτῆς*] Similarly Σ. Ἀδίκημα does not recur in Apoc.; else in N.T. only Act. xviii. 14, xxiv. 20, in which places Hkl. renders as here; but not Psh., which however often uses ܚܛܐ otherwise. Cp. xxi. 8, xxii. 11.

11. ܗܘ ܕܡܢ ܫܒܥܐ] An interpolation, probably of a gloss in marg., identifying the "beast" of this chapter with the "dragon" of xii. 3.

ܡܢ ܫܒܥܐ] After this word ܫܒܥ, as in verse 8, is apparently wanting.

12. ܢܣܒܘ .... ܠܐ ܢܦܫ = ἔλαβον .... λαμβάνουσι] See note on v. 8.

ܡܠܟܐ] Correct ܡܠܟ.

13. ܓܢܝܡ = γνώμην] So verse 17 (*bis*), and so Σ in both verses (the only instances of γν. in Apoc.). In Psh., ܓܢܝܡ, though frequent, is never rendered as here; in Hkl. thrice, Act. xx. 3, 1 Cor. i. 10, Philem. 14, (the Greek being written in marg. of the first of these places).

14. ܢܓܒ = ἀδικήσει] Correct ܢܝܟ (= νικήσει), as Σ. The Greek verbs are so similar as to suggest the surmise that the error may have been in the copy whence S is translated. But in S ἀδικῶ is never rendered by ܥܒܕ (see notes on ii. 11, xi. 5); and it is doubtful whether ܥܒܕ is ever used in *pa.* Where it occurs in Σ, it is in *aph.*

ܡܡܠܟܐ ܕܡܠܟ] So xix. 16, where the same expression recurs; and so in both places Σ [*d p*; but *l*, ܡܠܟ; *n hiat*]. So too Psh., 1 Tim. vi. 15: but Hkl. as Σ *l*; also Hxp., Ps. cxxxv. [cxxxvi.] 2 [3], Dan. [LXX, not Theodot.] iv. 31 [34]. But Psh. uses *stat. constr.* without ܕ, in that Ps., and in Deut. x. 17, Ezek. xxvi. 7, xxxix. 17.

ܡܠܟ ܫܠܝܛ] Σ gives here ܡܫܠܛܢ ܡܠܟ, and so both versions, xix. 16; and Psh. (not Hkl.), 1 Tim. vi. 15. But the Psh. O.T. usage is as S here; as Ezr. vii. 12, Ezek. xxvi. 7 (as also Hxp.), Dan. ii. 37 (but Hxp. as Σ).

16. ܢܦܩܢ = ἐπισκέψονται] I propose to correct ܢܦܩܢ (see note on Greek text, and cp. Σ), retaining the fem. form, though the following verb is masc.

ܡܬܒܙܐ = ἠρημωμένην] So Σ [*d* writes ܡܬܒܙ̈, and so *p* prints ܡܬ̈ܒ̈ܙ̈; but De Dieu, ܡ̈ܬ̈ܒ̈ܙ̈]. See *Thes. S.*, *s.v.* ܒܙ. The Greek verb occurs else in Apoc. only xviii. 16, 19. In the former place (where see note), S renders by ܫܡ; in the latter, as here; and so Σ in both. Else in N.T., it is only found Mt. xii. 25, Lk. xi. 17, and in both places is rendered in Psh. and Hkl. by ܚܪܒ.

17. ܕܐܡ] Read rather (with Σ) ܕܩ.., = ἔδωκεν, as all Greek copies.

XVIII. 2. ܡܫܟܢ ܕܪܘܚܐ = κατοικητήριον] So Σ [*l* is misprinted by De Dieu, ܡܫܟܢ = σπήλαιον]. So too both Psh. and Hkl., Eph. ii. 22 (the only other instance in N.T. of either the Greek or the Syriac word). Cp. Jer. ix. 11 (Psh., and Hxp. with LXX).

plural: not so elsewhere in S (xviii. 12, 16); nor anywhere in Σ. In Psh. N.T. it is usually singular (but see Mk. xv. 17, 20 [Widm.]); in Hkl. always; but pl. sometimes in Psh. O.T. and Hxp., as Dan. v. 7, 29.

ܟܝܪܘܣܡܝܢ = κεχρυσωμένα] (i) Σ, ܘܟܝܪܘܣܡܝܢ = καὶ κεχρυσωμένη. See note on Greek text. (ii) Observe that, consistently with its reading, S places a stop (.) after ܟܝܪܘܣ, and does not prefix ܕ as Σ does to the following noun. For the verb, cp. Esai. xxx. 22 (Hxp.): not in Psh.

ܝܩܝܪ = τιμίους] S nowhere else (see note on xviii. 12) renders τίμιος thus; nor does Σ, or Psh. N.T. or Hkl.: but Psh. O.T. and Hxp., sometimes, as Ezek. xxviii. 13 (cp. Psh. there). Σ, ܣܓܝ here, and throughout.

ܩܕܡܝܐ] More correctly written ܩܕܡܝܐ (see next note: Σ gives ܩܕܡ ܕ). In this and next note I assume that in the original of S, ἀκαθ. stood before βδ.: see note on Greek text; also on xvi. 13. This word (once in Psh., = ἀκαθαρσία, Rom. i. 24) occurs nowhere else in S. But we find ܟܝܢܐ, xxi. 27 *infr.* (= κοινός), and xxii. 15 (= κύων [?]): in Psh. it sometimes = ἀκάθαρτος, sometimes κοινός.

ܪܓܠܐ = βδελύγματος] So again in next verse (5); in xxi. 27, where alone βδ. recurs in Apoc., S has ܪܓܫܬܐ. In verse 5, Σ agrees with S; but here, and xxi. 27, it has ܩܕܡܝܐ (sing. or pl.). Again, xxi. 8, both versions render ἐβδελυγμένοις (verb only there in Apoc.) by ܡܬܪܓܙ. In N.T. βδέλυγμα occurs else only Mt. xxiv. 15, Mk. xiii. 14, Lk. xvi. 15, in all which places other renderings are used in Psh., and in Hkl.; also in Hxp., as well as Psh., Dan. ix. 27, xi. 31, xii. 11; but in 1 Macc. i. 54 (Psh.), it = ܩܕܡܝܐ. In Psh. N.T., also Hkl., ܪܓܠ, ܪܓܫܬܐ, are nowhere found: but the former in O.T., 2 Macc. vi. 5 (Psh., = ?); the latter in Hxp., 1 [3] Esdr. viii. 80 [= μολυσμός, LXX]. But ܡܬܪܓܙ = κοινός sometimes in Psh. and often in Hkl.; and ܒܓ = κοινῷ usually in both.

6. ܒܗܝܡܐ] This word seems to have undergone correction, *prima manu*. The syllable ܐ [*sic in Ms.*] is in paler ink than the root letters, and so is the final ܒ, which moreover stands out in the margin.

8. ܟܢܫ] Cp. xi. 7, and note.

ܟܬܒ ܠܐ ܚܕ] Note the *stat. constr.* followed by redundant prep., as in xiv. 3, where see note: see also note on iii. 10.

ܟܚܕ] See note on iii. 5.

(the only other instance of ἀσχ. in N.T.); also Hxp., Deut. xxiii. 13 (see *Thes. S.*, *s.v.*). Σ uses ܐܣܟܝܡܘܢ, a word not found in Psh. N.T.,—but in O.T., Exod. xx. 26 (Psh. and Hxp.), where LXX has ἀσχ. Possibly S read αἰσχύνην (see note on Greek text).

16. ܕܝܢܗܪ] In both Psh. and Hxp., = מְנֻדֹּן or מְנֻדָּן wherever it occurs. See *e.g.*, 1 [3] Kin. ix. 15, where LXX [or Theodot. ?] has μαγδώ, elsewhere mostly μαγεδ[δ]ών.

17. ܪܘܡ] Σ, ܒܪܡ. In our Ms., the final letter alone is legible.

18. ܪܚܡ .... ܪܙܠ] See note on vi. 12.

ܣܒܠܚܪܐ = οἶος] Σ, ܐ ܪܚܡ ܡܫܬܐ. The word οἶος is not else found in Apoc.; but in Psh. is rendered as by S, Mk. xiii. 19 (where Hkl. renders nearly as Σ); also Exod. ix. 24 (where cp. Hxp.).

19. ܒܝܕܒܪ = ἐμνήσθη] So Σ: a rare use of this form in passive sense: rare also of the Greek verb; but for it cp. Act. x. 31, Ezek. xviii. 22, 24, (LXX). In the latter place, Psh. and Hxp. render as here; in the former, Psh. and Hkl. avoid so doing.

21. ܪܝܫ ܡܫܪ] Σ, ܪܝܫ ܡܫܪ.

ܫܒܠ = σφόδρα] So Psh. always; not else in Apoc.: Σ, ܣܓܝ, as Hkl. and Hxp.

XVII. 1. ܐܬܐ ܪܒ] Cp. xxi. 9, where δεῦρο recurs, = ܪܒ simply; and so Σ in both places, as in Psh. and Hkl., Joh. xi. 43, &c.: but ܐܬܐ ܪܒ (Psh., not Hkl.) = δεῦρο ἀκολούθει μοι, Mt. xix. 21, &c.

3. ܐܦܩܢ = ἀπήνεγκέ με] Σ, ܐܘܒܠܢ; as both versions, xxi. 10 (the only other instance of the Greek verb in Apoc.); and so both render ἀπάγει, xiii. 10 (where see note). In Psh., ܫܕܪ often occurs, but never = ἀποφέρω, which Psh. and Hkl. render as Σ.

ܩܛܘܪܣܐ = κόκκινον] So Σ; but in next verse, both (with Psh. and Hkl.) render κ. by ܩܛܝܐ, as also where it recurs, xviii. 12, 16; moreover, both make ܩܛܘܪܣܐ = πυρρός, vi. 4. These instances of exact agreement in variation of rendering are clear marks of the affinity between S and Σ. The reason of varying is, no doubt, that ̈ seems proper to denote the colour of an animal; ̄, that of a garment. But probably κ., as here applied to the beast, signifies that it was covered with scarlet *trappings*.

4. ܪܟܡ ܒܥܪ] Note that S writes ܒܥܪ here without suffix, and ܪܟܡ uninflected; see Nöldeke, § 304. Σ, ܒܟܦ ܒܥܪ.

ܪܘܫܝܢ = πορφυρᾶ] Observe that this word is written as

XVI. 2. ܒܝܫܐ = *πονηρόν*] So Σ [*n*; but *d l p*, ܒܝܫܬܐ, which the Lexx. support]; not in Psh. Both versions make ܟܐܒܐ = *πόνος* wherever it occurs (verses 10, 11, xxi. 4), and so Hxp., *e.g.*, Esai. i. 5 (with Psh.). In Psh. N.T. it = *νόσος*, *πάθος*, and the like, but not in Hkl. Else in N.T., *πόνος* occurs only Col. iv. 13, where Psh. and Hkl. follow the variant *ζῆλος*.

ܟܐܒ] With ܠܡ following; more regularly ܟܐܒ.

3. ܟܬܒ ܒܗ ܟܬܒ] To be corrected, as it seems, ܒܗ ܟܬܒ ܟܬܒ, as Σ: but see note on Greek text.

8. ܡܢܒܪ = *καυματίσαι*] So, i. 15, S has ܡܒܪ = *πεπυρωμένος*. *Καυματίζω* occurs in Apoc. else only in next verse (where S om.,—see next note). Σ in both verses uses forms of the same root ܫܪ. So also Psh. and Hkl. where the Greek verb occurs in N.T., Mt. xiii. 6, Mk. iv. 6.

9. ܟܫܬ] (i) Note that S om. to render *ἐν πυρί* (end of verse 8). *καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι* (= ܟܐܢܫܐ ܕܐܬܩܛܪܘ .ܟܐܒ, as Σ). This error of homœot. is no doubt due to the Syr. scribe,—for ܠܩܛܪ and ܕܩܛܪ do not differ in termination as do *ἀνθρώπους* .... *ἄνθρωποι* (see Greek text). (ii) The verbal ܟܐܒ occurs in S here only; see note on vii. 16.

ܒܚ] The middle letter of this word is partly effaced in Ms., but the other letters and the point are clear. See note on verse 11.

10. Note that a point (·) is prefixed to this verse. Probably four points ∴ (in red as usual) were to have been placed round it. [The stop represented in printed text by ∴ is in Ms. always in vermilion, with a fifth point, in black, in its centre.]

11. ܒܚ] Correct ܒܚ, as ix. 20, 21;—see note on ii. 15. The reading of Ms. = *ἐπαύσαντο*, which is unsupported (see note on Greek text); but as it makes sense, it may have been also in verse 9, *supr.*

13. ܟܬܒ ܠ = *ἀκάθαρτα*] Σ, ܟܬܟܐ, as also xviii. 2, where S renders as it does here: but for the other place where *ἀκ.* occurs in Apoc., xvii. 4, see note there. Psh. never renders as S here; Hkl. but twice (Act. x. 28, 1 Cor. vii. 14): Psh. N.T. sometimes as Σ here; Hkl. frequently; Psh. O.T. and Hxp. usually. All also use ܪܓܠ, especially Psh.

14. ܡܒܟ] For ܡܬܒܟ, which Σ gives [*d n p*; but *l* ܠܡ, wrongly]: see note on v. 6.

15. ܐܬܐ] Σ [*l p*; not *d*; *n hiat*] adds ܐܝܟ, to make it clear that *ἔρχομαι* is expressed,—not *ἔρχεται*, which S seems to represent.

ܡܒܬܡ = *τὴν ἀσχημοσύνην αὐτοῦ*] So Psh. and Hkl., Rom. i. 27

3. ܡܫܬܒܚܢ ܡܫܬܒܚ̈ܢ] Both *emphat.* in Σ; as also ܙܕܝܩ̈ܢ, ܫܒ̈ܚ̈ܐ: but the latter pair are *absol.* in S and Σ, xix. 2.

ܙܕܝܩ̈ܢ = δίκαια] So xix. 2; and so Σ in both places. But in the remaining three places where δίκαιος occurs (xvi. 5, 7, xxii. 11) both render by ܙܕܝܩ,—a signal instance of agreement in arbitrary variation of rendering. See however note on verse 4. The renderings are used indiscriminately in Psh., and in Hkl. also.

ܫܒ̈ܚ̈ܐ] Note that this word occurs twice in this verse;—substituted, in the second instance, for ܫܒ̈ܚ̈ܐ ܕܥܠܡ̈ܐ; probably by oversight.

ܕܥܠܡ̈ܐ] So Σ; = αἰώνων of MSS. ℵ C, with *vg*; also with Psh. of pll., Jer. x. 7: against ἐθνῶν (= ܕܥܡ̈ܡ̈ܐ) of MSS. A P Q and most mss., with *vt*; and with Hebr., Hxp., and Theodot. of pll. (LXX om.).

4. ܐܝܬ ܒܟ ܕܚܠ ܕܥܒ̈ܕ̈ܝܢ = ὅτι δίκαιος εἶ] Or, ὅτι εὐθὺς εἶ. This sentence, which is supported by no other authority, takes the place of ὅτι τὰ δικαιώματά σου ἐφανερώθησαν (as all else have it). We have ܕܝܢ̈ܐ = δικαιώματα, xix. 8 (S; not Σ), which is in favour of reading δίκαιος in the Greek here: but on the other hand for εὐθύς we have ܡܫܪ̈ ܒܟ (= εὐθὴς ὁ Κύριος, LXX), Ps. xxv [xxiv]. 8 (Psh.; so too Hxp.); and in N.T., ܡܫܪ = εὐθύς (both in moral and in physical sense), Act. viii. 21, ix. 11, (Psh. and Hkl.). Again, we find ܡܫܪ = ὀρθός, Hebr. xii. 13 (Psh. and Hkl.). So likewise Prov. xi. 6 (Psh. and Hxp.), = ὀρθός, LXX.

Possibly S originally had ܕܝܢ̈ܐ ܕܥܒ̈ܕ̈ܝܢ ܕܚܠ, and (the last four letters having been lost), ܒܟ ܕܝܢ̈ܐ has become ܐܝܬ ܒܟ.

Or it may be that ܐܝܬ ܒܟ belongs properly to the second sentence of the verse, and was originally a marginal variant (for ܐܝܬ ܒܟ ܕܡ ܫܡܝ), wrongly inserted here, displacing ܕܝܢ̈ܐ ܕܥܒ̈ܕ̈ܝܢ. In support of this conjecture, note that to ܫܡܝ, Σ adds ܕܡ̈ܐ [*dp* prefixing ܕܡ̈ܐ], which is equivalent to ܐܝܬ ܒܟ [H. J. L.]. Cp. Deut. xxxii. 4 (Psh.).

6. ܡܢ ܕܡ̈ܐ] The full stop before these words (a scribe's error) ought to be removed, and placed after them.

ܢܗܝܪ = λαμπρόν] So S always, except xviii. 14, where the word is used in a different sense: Σ uniformly renders λ. by ܫܦܝܪ, as Hkl. In Psh. N.T., λ. is nowhere directly rendered, and ܢܗܝܪ is used for φωτεινός and the like, = "lighted", or "luminous": ܫܦܝܪ for κράτιστος (Lk. i. 3, &c.), = "illustrious".

7. ܫܢ̈ܐ] Correct ܒܢ̈ܐ.

(except i. 3, where see note), as in Psh., where felicitation is conveyed: but ܒܪܝܟ is used, xx. 6, where *μακάριος* is merely predicated; which is Psh. usage also (see *e.g.* Joh. xiii. 17). Σ uniformly makes *μακάριος* = ܥܒܝܕ ܛܒ, as does Hkl.: but Hxp. sometimes as S (cp. Ps. i. 1, ii. 13).

ܡܝܬܝ = *οἱ ἀποθνήσκοντες*] Σ, ܡܝܬ. The verb ܡܘܬ occurs in Psh. only 2 Cor. v. 6, 8 (cp. also 9), = *ἐκδημῶ*,—not in Hkl.: but in lection-rubrics ܡܝܬܐ, ܡܘܬܐ, are used as "the departed", "departure",—"the deceased", "decease", in English. The last-named word occurs once, 2 Pet. i. 14 (Poc., not Hkl.) in this sense, = *ἀπόθεσις*, which is a point of agreement between S and Poc.

14. ܡܝܬܝ] See note on i. 13.

ܡܚܝܐ] Σ, ܚܝܐ [*n*; *d l p* ܚܝ, erroneously],—the usual habit of each version being in this instance reversed; and so through verses 14–19. The *absol.* form is used (Psh. and Hkl.) in the only other place where the word occurs in N.T., Mk. iv. 29; also in the pll., Joel iii. 13, and elsewhere always in Psh. O.T., and Hxp. For the *emphat.*, see *Thes. S.*, *s.v.* (Zech. v. 1 is wrongly cited there).

ܡܚܝܢ] Rather ܡܚܝܢ. There is here an error (whether in the Greek or the Syriac) of repetition of a word from earlier part of verse.

Note the stop (:) [*sic* in Ms.], at end of verse.

18. ܐܫܬܟܚ] A marginal insertion, *prima manu*.

ܐܓܚ = *ἤκμασαν*] Rather = *ηὔξησαν*, which perhaps S may have read here: cp. Mt. vi. 28, &c., where *αὐξάνω* = ܐܓܚ (Psh. and Hkl.). Σ has ܐܬܬܡܚ. The verb *ἀκμάζω* does not elsewhere occur in N.T.

20. ܐܠܦ = *ἐξῆλθεν*] Σ, ܐܦ [*d p*; but *l* om., and *n hiat*] which S and Σ both use = *παιδεύω*, iii. 19.

ܐܬܝܣܪ] Σ, ܐܬܝܣܪ; and so S as well as Σ where the word recurs, xxi. 16. The *emph.* is always used in Psh. N.T. except Act. i. 12; in Hkl. without exception.

XV. 1. ܡܬܬܡܗ = *θαυμαστόν*] So again verse 3 (the only other instance of *θ.* in Apoc.), and so Σ in both places; also Hkl. sometimes. But in Psh., ܡܬܬܡܗ means "astonished", not "astonishing": yet see Lk. xiii. 17, where it = *ἔνδοξος*.

ܡܬܬܣܪ] Correct ܡܬܬܣܪ: so again, xxi. 9.

2. ܥܠ ܝܡ = *ἐπί*] Rather = *ἐπάνω* (with genitive), as xx. 3, 11. Perhaps S means to describe the singers as standing *over*, not *on*, the sea.

xviii. 17) is noteworthy. Inasmuch as the use of *stat. constr.* is very rare in Σ, but frequent in S, the presumption is that Σ here borrows from S.

4. ܕ ܚܕ ܠܐ = ὅπου ἄν] Σ, ܒܟܠ ܕܐܬܪ. In Psh., ܕ ܚܕ occurs, as Rom. xv. 20 (not Hkl.), = ὅπου, but not with ܠܐ before it;—for which combination see *Thes. S.*, *s.v.* ܚܕ.

5. ܕܒܠܚܐ = ψεῦδος] So Σ; and so both in the other places (xxi. 27, xxii. 15) where ψ. occurs; as also Hkl. uniformly. In Psh. N.T., ψ. is only twice thus rendered, 1 Joh. ii. 21, 27.

ܕܥܒܕ ܠܐ] Not else in Apoc. Σ, ܕܥܒܕ ܫܘ ܠܐ [*d l p*], ܕܥܒܕ ܠܐ [*n*]. Psh. usually as S, but (with Hkl.) as Σ *n*, Hebr. ix. 14, 1 Pet. i. 19; and so 2 Pet. iii. 14, Jud. 24, (Poc.; but Hkl. as Σ *d l p*). Hkl. elsewhere sometimes as Σ *n*, sometimes as Σ *d l p*.

6. ܕܥܒܕ ܒܚܝܐ] See note on viii. 13.

ܒܐ ܠܐ ܡܢ ܒܐܫ ܕܡܠܐ] This is the only instance of ܒܐܫ followed by both ܠ and ܠܐ: see note on xiii. 17. Probably S read ἔχοντα ἐπ' αὐτοῦ.

ܐܝܢܓܠܝܘܢ = εὐαγγέλιον] Εὐαγγ. not else in Apoc. Σ has ܐܘܝܓܠܝܘܢ, as Hkl., and Psh. sometimes (as Mk. i. 1): but Psh. usually as S. In the superscription both S and Σ (but see first note on i. 1) transliterate εὐαγγελίστης.

ܕܚܝܪ ܫܒܩ ܒ] For this construction cp. Isai. xlii. 11 (Psh.). In the sense of "to inhabit," ܫܒܩ is usually followed by ܒ.

7. ܕ ܠܒ ܫܒ = φοβήθητε] It is remarkable that Σ instead of this literal rendering gives ܠ ܠܛܦܣ; rather = λατρεύσατε (as mostly in Psh. and nearly always in Hkl.). The use of ܠܛ = λατρεύω is implied in the rendering (S and Σ) of εἰδωλολάτρης (xxi. 8); but where the verb occurs (vii. 15, where see note; xxii. 3) both render it by ܥܒܕ.

8. The two points (..) placed at end of this verse seem to be a note of admiration (!). So again xv. 4, after ܩܕܫ. Cp. Σ *p*, xix. 10, xxii. 9.

10. ܕܟܠ ܫܠ ܠܐ = ἀκράτου] Σ transliterates, ܐܩܪܛܘܢ (not so Hxp.; cp. pll., Ps. lxxiv [lxxv]. 8). The verb ܫܠ is not found in S: but once in Σ, xv. 2 (see note on viii. 7). In Hkl. ܫܒܠ = μίγμα, Joh. xix. 39: it does not occur in Psh. N.T.; but in O.T., Levit. xix. 19.

11. ܢܫܩ] Perhaps to be read as fut.; so Σ, ܢܫܩ [*d p*; but *l* writes ܢܣܩ, and *n* is unpointed]. See *Thes. S.*, *s.v.*

ܢܓܥܪ] See note on iv. 8: the word occurs in Psh. N.T. only Phil. ii. 28 as if = ἀλυπία: in Hxp. = ἀνάψυξις.

13. ܡܟܪܝܟ ܠܡܝܬܝ ܒܡܪܝܐ = μακάριοι οἱ νεκροί] So always in S

16. ܚܬܪ] See note on Greek text. Probably we ought to correct ܪܝܫ, as xix. 18. See also note on vi. 15, and compare Σ here.

ܟܪܥܐ = *χάραγμα*] So S and Σ throughout. In LXX, χ. never occurs; in N.T., else only Act. xvii. 29: but neither there nor elsewhere is ܟܪܥܐ used in Psh. N.T. or Hkl.; nor (apparently) in Psh. O.T. or Hxp.

17. ܢܙܒܢ ܐܢ ܢܬܟܢ] Note that S omits to render *δύνηται*, so that these two futures must be taken to represent *ἀγορασαι* and *πωλησαι* read not as infinitives but as optatives. Σ supplies the missing verb (ܡܫܬܠܡ), and retains these futures; but (contrary to its usage elsewhere) neglects to prefix to them ܕ, thereby making its translation almost ungrammatical, and (as it seems) betraying its dependence on S.

ܗܘ ܕܠܗ ܒܫܡܐ = *ὁ ἔχων*] Here ܕܠ ܒܫܡ replaces the usual ܠ ܒܫܡ. This form of the idiom recurs in S, xiv. 1, 17, xv. 1, 2, 6, xvii. 1, xx. 1, xxi. 9, 15; and seems to be used where *ἔχω* means *gero*,—"to hold" or (as here) "to wear". See note on xiv. 6; and cp. Mt. xxvi. 7 (Psh.). Elsewhere, ܕܠ ܒܫܡ = "*officium alicujus est*" (*Thes. S., s.v.* ܒܫܡ).

18. ܐܬ ܒܫܡܐ] Another variation of idiom; ܐܬ for ܡܠ.

ܪܥܝܢ = *νοῦν*] So again xvii. 9 (the only other instance of *ν.* in Apoc.), and so Σ in both places. So in Hkl. and Hxp. also: but in Psh. N.T. the word is not thus used; it occurs only Mk. iii. 21, where no Greek noun corresponds.

ܒܫܥ] For ܒܥ; so xxi. 20. See also p. 31 *supr.*, end of line 12. Cp. Payne Smith's *Catal. of Syriac Mss. in Bodl. Libr.*, col. 28.

XIV. 3. ܐܠܐ ܠܐ = *οὐδείς*] Note that the latter word is set on marg.,—apparently by an afterthought, but *prima manu*. Cp. xix. 12, where ܠܐ without ܐܠܐ stands for *οὐδείς*.

ܐܠܐ ܐܠܐ] For ܐܠܐ ܠܐ, as if S read *καί* for *εἰ μή*. The meaning being lost in consequence of this error, an attempt has been made to restore sense by inserting a full stop before ܐܠܐ, and placing a lesser stop after (instead of before) ܐܝܬ ܐܢܫ ܕ (beginning of next verse); the result being,—"No man could learn the song. And these are the four and twenty thousand redeemed from the earth, they who have not been defiled, &c." Possibly the Greek original of S may have exhibited the passage thus. See note on Greek text.

ܐܠܐ ܕܡ ܢܫܒܥ ܐܬ] So Σ. The coincidence of the two versions in this abnormal construction (*stat. constr.* with ܕܡ following; cp. xvii. 8,

here is better than that of Σ, as reproducing the paronomasia, *σκηνήν .... σκηνοῦντας* (= ܫܟܝܢ),—and similarly in xxi. 3. For ܫܟܝ = *σκηνῶ*, see note on vii. 15. In Psh. and Hkl., though not thus used, it is sometimes found = *καταλύω* (as Lk. ix. 12) or the like.

8. ܐ ܡܠܝ ܒܗ] See Nöldeke, *Kurzg. Gramm.*, § 236.

ܚܒܝܒܝܢ] Possibly ܕܡܫܬܟܚ has dropt out after this word.

10. ܥܓܒ = *αἰχμαλωσίαν*] So Σ; and so Psh. and Hxp. in the pll., Jer. xv. 2. But Psh. and Hkl. both render *αἰχμ.* by ܫܒܝܥܘܬܐ, Eph. iv. 8 (the only other instance of it in N.T.). So too Psh. and Hxp., Ps. lxviii. 18 [lxvii. 19], and Judges v. 12 (Hxp.,—cp. also Psh.); = Hebr. שָׁבִי.

ܐܙܠ = *ἀπάγει*] So Σ, which has ܐܙܠ also = *ἀπήνεγκε* in the two places where that verb occurs (xvii. 3, xxi. 10),—S only in the latter (*ἀπάγω* does not occur else in Apoc.). Both Psh. and Hkl. use it as = each of these verbs, *e.g.*, Mk. xv. 1, 16.

ܫܒܝܡ ܒܡ] Correct ܒܡ ܫܒܝܡ. The words have been accidentally misplaced in the printing.

11. ܫܒܝܩܝܢ ܫܒܥܐ] Possibly we ought to correct ܫܒܝܩ ܠܫܒܝܩܝܢ as Σ. See note on Greek text here; also on next verse.

12. ܒܠܒ] Correct ܒܠܒ. The word as written would relate to ܫܒܥܘ instead of to ܫܒܝܐ.

ܒܝܓܒܐ] Omit the prefixed ܐ, and for ܝ substitute ܐ. The twofold error here arose probably from a marginal ܐ in the exemplar of our Ms., intended as a correction for ܝ, but mistaken by the scribe and inserted by him as a prefix. See note on Greek text.

ܒܡܟܒܐ = *ἐνώπιον αὐτοῦ*] We should here expect ܒܡܟܒܗ, after ܫܒܥܘ. The masc. suffix relates to the person symbolized as *θηρίον*.

ܒܐ ܕܠܫܟܒܝܢ] Cp. verse 14: and see note on iii. 10.

ܕܡܣܝܒܐ] Probably the prefix ought to be ܐ.

ܐܒܠܣܒܐ] So Σ; but in verse 3 (the only other instance of *θεραπεύω* in Apoc.) both have ܐܫܬܒܐ,—a notable coincidence in a purely arbitrary variation of rendering. In Psh. ܐܣܝ always renders *θεραπεύω*, and ܒܠܡ *ὑγιῆ ποιῶ*. Hkl. once (Joh. v. 10) uses the latter for *θεραπεύω*, which it usually renders as Psh. Act. v. 16 (Psh. and Hkl.) seems an exception; but Cod. D there reads *ἰῶντο* for *ἐθεραπεύοντο*).

13. ܐܓܒ] So again, verses 15, 16; but in the after part of this verse, and in verse 12 (*bis*), ܒܓܒ.

14. ܫܠܒ] Correct ܫܠܒ, as Σ. See note on Greek text.

XIII. 1. ܡܢܝܢ] So (with cardinal number preceding, as here) verse 11, xvii. 7, 12; elsewhere ܡܢܝܢ. This *absol.* form is rare, but is found Act. x. 11 (Psh.) = *ἀρχαί*. Σ *n* here has ܡܢܐ, Σ *d l p* the more usual ܡܢܝܢ; and elsewhere the copies of Σ vary between these two forms. See *Thes. S.*, *s.v.* The rules of grammarians there cited do not agree, as regards these plurals, with the usage of S or of Σ.

ܡܢܗܝ . . . . ܡܢܗܝ] (i) This *absol.* form of pl. is not found in Psh. nor recorded in *Thes. S.* (ii) The latter word is perhaps to be corrected by writing ܝ̈ for ܝ.

2. ܐܪ̈ܟ = *ἄρκου*] So Σ [De Dieu by a wrong pointing, ܐܪ̈ܟ, makes *l* appear to have read *λύκου*]. So also Psh. and Hxp.

ܠܥܝܢܝܐ = *λεαίνης*] Correct ܝ̈ for ܝ, so as to represent *λεόντων*. See notes on Greek text here and verses 3, 4.

3. ܡܫܝܚܐ = *ἐσφαγμένην*] S (see note on v. 6) elsewhere renders *σφάζω* by ܢܟܐ (as Σ here and always), or ܩܛܠ, but here changes to a rendering proper to its unusual application (so A. V., "wounded"; R.V., "smitten"). In Psh. N.T. (not Hkl.), ܦܨ occurs only Act. xix. 16, = *τραυματίζω*. For Psh. O.T. and Hxp., see *Thes. S.*, *s.v.*

ܐܝܬܝܗ = *ἀνήχθη*] Correct ܐܝܬܝܗ, as Σ. The reading of S (cp. Psh., Mt. iv. 1) yields good sense, and is more natural than the other; but has no support.

ܟܠ ܗܠ] Σ has ܟܠ for these words, as if having read *πληγη* for *ολη[η]γη* [*d l n*; but *p*, perhaps conjecturally, reads as S].

4. ܐܡ̈ܪ] Correct ܐܡ̈ܪ. Σ *d* makes the same blunder here.

6. ܟܠ ܕܢܦܠ] This verb in the remaining places where it occurs in Apoc. (xvi. 9, 11, 21) is followed by ܠ in both versions (as here in Σ): in Psh. usually by ܥܠ, once by ܒ (as here in S), Act. xxvi. 11,—never by ܠ. But in Poc. it is followed by ܒ twice, 2 Pet. ii. 12, Jud. 10, (and so in Hkl.); and by ܠ once, Jud. 8, where Hkl. uses ܥܠ. Elsewhere, Hkl. varies as to prep. used.

ܕܡܫܟܢ = *τὴν σκηνήν*] So xxi. 3; but xv. 5 ܕܡܫܟܢ (for *the* Tabernacle). In all three places (*σκ.* does not else occur in Apoc.) Σ uses the latter rendering, without discriminating; as does Hkl. everywhere. So likewise Psh., in Act. and Hebr.; but in Gospels (Psh. and Hkl.) *σκηναί* = ܣܟܠܬܐ. Both Psh. and Hkl. use ܒܝܬ ܡܫܟܢ = *κατάλυμα* (Mk. xiv. 14, Lk. xxii. 11), = *ξενία* (Philem. 22); but not otherwise. So too Psh. and Hxp., Ezek. xxxvii. 27 (= xxi. 3 *infr.*). The rendering of S

ܗܘܐ ܕܚܠܝܢ. A scribe's error, followed by an attempt to restore sense. Either the wrong pointing of the second ܕܢܫ has led him to omit the ܐ, or *vice versa*.

8. ܐܬܬܝܗܒ = *ἴσχυσαν*] So Σ. The Greek verb occurs nowhere else in Apoc. In Psh. N.T. it is never thus rendered (but ܚܝܠ ܥܒܕ = *ἰσχύω*, Phil. iv. 13): but in Hkl. and Hxp. frequently. In Psh. O.T. it occurs (as sometimes in Hxp.) with ܥܒܕ subjoined: but rather = *δύναμαι*. See note on vi. 17.

9. ܩܕܡܝ = *ὁ ἀρχαῖος*] Properly = *ἡ ἀρχή*, which Σ (not S) thus renders, iii. 14, xxi. 6, xxii. 13. The adjective thus mistranslated here occurs in Apoc. else only xx. 2, where both correctly render by ܥܬܝܩܐ, as usually Psh. and Hkl. Here, Σ has ܩܕܡܝܐ (as Psh., 2 Cor. v. 17 only), which in Psh. elsewhere, and in Hkl., = *παλαῖος*.

ܥܠܡܐ = *τὴν οἰκουμένην*] See note on iii. 10.

10. ܐܡ] Read ܐܡܪ: so Σ. See note on Greek text.

ܦܘܪܩܢ] This word is unknown to Psh. N.T., but in O.T. it occurs, as Josh. xx. 9. For ܦܘܪܩ see (Psh.) 2 Thess. iii. 3; also (Psh. and Hkl.) Act. xxvii. 44, xxviii. 4, and 1 Cor. iii. 15. Elsewhere (vii. 10, xix. 1) in S, *σωτηρία* = ܦܘܪܩܢܐ, as in Σ, Psh. N.T., and Hkl., always.

ܗܘ ܕܡܫܟܚ ܥܠ ܐܚܝܘܗܝ = *ὁ κατήγορος ὁ κατηγορῶν*] The Syr. verb never occurs in this sense in Psh. (once, in *aph.*, = *καταφρονῶ*, Hebr. xii. 2; in *ethpe.*, similarly, 2 Sam. xxiv. 13); but some authors use it = *διαβάλλω*, &c. (see *Thes. S.*). The noun has a like meaning, but is not found in Psh. Σ gives ܩܛܝܓܘܪ and ܣܛܝܓܘܪ, as Hkl. always; Psh. sometimes uses this verb (ܣܛܐ) and a cognate noun; sometimes ܒܥܠ ܕܒܐ (verb and noun).

11. ܒܬܠ ܕܐܬ ܒܗ .... ܕܐܬ] Probably for the former word we ought to read ܕܐܬ ܒܗ. See note on iv. 11; also note on Greek text here.

12. ܕܢܬܐ] Correct ܕܐ ܢܬ ܒܗ.

14. ܕܝ ܚܬܝܡ ܒܬܠܝܗ ܕܝ] *Verbatim* from Psh., Dan. vii. 25. Σ agrees closely with Hxp. of same, using *emphat.* for *absol.* forms of Psh.; while retaining the *constr.* ܒܬܠܝܗ, but not ܕܝ. See vi. 11 *supr.*

15. ܐܒܕ = *ὀπίσω*] So xiii. 3: but ܐܚܪܐ, i. 10 (the only other instance of *ὀπίσω* in Apoc.), as Psh. and Hkl.; and so Σ in all three places.

ܕܟ ܥܒܝܠܬܐ = *ποταμοφόρητον*] Σ, ܐܝܬܘ ܒܗ ܥܒܝܠܬܐ, where the inserted ܒܗ is redundant after the *constr.* ptcp. This looks as if the unusual ܥܒܝܠܬܐ had been borrowed by Σ from S.

18. ܥܒܕ ܕܒܠܐ] Observe *stat. constr.*, here and xix. 5 as Ps. lxi. 5 [lx. 6] (Psh. and Hxp.); Mal. iv. 2 (Psh.; not Hxp.): not so Σ. *Dele* the point under ܕܒܠܐ.

19. ܗܘ ܕܡ] After this word (where it first occurs in this verse) ܡܠܐ (as in Σ and all else) is to be supplied, to account for ܕܡ (= αὐτοῦ) following. But the omission may have been in the Greek.

ܡܫܝܚܐ] Σ writes ܡܫܝܚܐ; so Psh. O.T., or ܡܫܝܚ; N.T. the latter, but 1 Pet. iii. 20, ܡܫܝܚܐ. Hkl. the last, or as Σ.

ܐܠܗܐ] Rather ܐܠܗܐ, as Hkl. writes, and Psh. O.T. sometimes. Σ is doubtful; *n* writing ܐܠܗܐ; *d p*, ܐܠܗ; *l*, ܐܠܗ. Psh. and Hxp. vary; chiefly between the two last. See p. 31 *supr.*, line 1, where our scribe writes ܐܠܗܐ.

ܐܝܠ] Correct ܐܝܠ.

XII. 1. ܟܬܝܒ = ἀκανθῶν] Correct ܟܬܝܒ. Note that Σ *n*, by like error, writes ܟܬܒ, with ܬ interlined above and below the third letter.

2. ܒܒܛܢ = ἐν γαστρὶ ἔχουσα] Similarly Psh. (O. and N. T.) throughout: Σ renders literally, as Hkl. always; also Hxp. See *e.g.* Mt. i. 18; Gen. xvi. 4.

ܡܚܝܠܬ = ὠδίνουσα] Σ, ܒܥܠ [*d p*; *n* is unpointed; *l*, ܒܥܠ wrongly]. Ὠδινῶ recurs in N.T. only Gal. iv. 19, 27, (Psh. as S, *pa.*: Hkl. as Σ, *pe.*). In O.T., Psh. and Phx. use *pa.* in this sense; Hxp. varies. See Isai. xxiii. 4, xlv. 10, liv. 1 (= Gal. iv. 27).

3. ܡܫܒܩ] *Dele* point under this word,—a typographical error.

ܐܝܠ = πυρός] Cp. ix. 17, where this is the rendering of πύρινος (see note there, and note on Greek text here). There, Σ uses an adjective, but here agrees with S. For πυρρός (= ܣܡܘܩ in both), see vi. 4.

ܫܪܝ] So again xiii. 1; but xix. 12 (without numeral), ܫܪ, which latter Σ uses in all these places [*l n* (and Barsal.) without ܐ]. The word occurs Isai. lxii. 3 (Psh. and Hxp.), = διάδημα (LXX), as here; but neither the Syriac nor the Greek word is found in N.T. except as above.

4. ܩܨ = σύρει] Σ, ܩܨ [*d n p*; but *l* wrongly ܩܨ = κείρει]. The Greek verb is not else in Apoc.: in Psh. and Hkl. it = ܩܨ. For ܩܨ in this sense (nowhere in Psh.), see *Thes. S.*, *s.v.*

6. ܠܡܕܒܪ = τὴν ἔρημον] So S in the other two places (xii. 14, xvii. 3) where ἔρημος occurs: Σ, ܒܡܕܒܪ; and so Hkl.; also Phx.: Psh. and Hxp. use both renderings; but the latter preferably.

7. ܕܐܬܪ ܕܐܒܕ ܕܐܒܕ .ܕܐܬܪ ܕܐܒܕ ܕܐܒܕ] Correct, ܕܐܒܕ ܕܐܒܕ .ܕܐܒܕ ܕܐܒܕ

دشم] Note the pl. *absol.*; not found in Psh. N.T., and rarely in O.T.

11. .... ܪܫܐ ܪܫܝܥܐ] This insertion is practically a repetition of the sentence next but one preceding, an instance of double rendering or interpolation rather than of conflate text. Probably ܪܫܐ was at first inserted as a marginal variant for ܒܫܐ (*supr.* as Σ), and ܕܚܠ for ܕܥܩ in next sentence; and out of these materials the intruded sentence has been constructed by a subsequent scribe or editor. For ܒܫܐ in S where Σ has ܪܫܐ, cp. the similar case, xvi. 3. See note on Greek text.

12. ܗܠ = ὧδε] In the sense of "*hither*," ὧδε occurs in Apoc. else only iv. 1, where both versions have ܗܢܐ, as Σ here. The latter is always used in Hkl.; the former is preferred in Psh.

ܬܟܝܪܘܢ = ἐθεώρουν] Σ, ܒܝܢ. The Greek verb occurs in Apoc. only in this verse and the previous one (in which S and Σ alike render by ܚܙܐ). The verb ܬܟܝ is not found else in S, nor in Psh. N.T.; but in O.T., in the same sense as here, Prov. ix. 18, &c.; and so Hxp. In Hxp. it is also found = ἀτενίζω, 1 [3] Esdr. vi. 27; and so in Hkl., Lk. xxii. 56, Act. i. 11, where Psh. has ܚܙܐ. This suggests that for ܫܡ in verse 11 *supr.*, we should read ܣܬܡ (so Psh., Mk. xii. 41, where ܚܙܐ = θεωρῶ), and perhaps ܠܡܚܙ for ܠܡܠ, ܚ being usual after ܚܙ.

13. ܪܒܥ ܕܚܡܫ ܐܡ = τὸ δέκατον] So Σ; a noteworthy coincidence, inasmuch as in neither version does this method of expressing a fractional part recur. In both versions, ܪܒܥܝ = τό τέταρτον, vi. 8, ܫܠܝܫ = τὸ τρίτον, viii. 7 *et passim*, thus warranting us in expecting ܚܡܝܫܐ here (as Exod. xxix. 40, &c., Psh. and Hxp.). But Barsal., on viii. 7, reads ܫܠܫ ܕܡ ܐܡ. Like forms occur in Psh. and Hxp., as Ezek. v. 2.

ܪܒܥ ܡܢ ܡܥܛܦ] Probably ܐ is to be prefixed to the latter word, and ܐ removed from before the former. See note on Greek text.

14. ܡܢ ܐܝܠܝ ܕܐ ܒܝܬ ܡܢ] Rather ܐܡ ܡܢ ܐܝܠ ܕܐ ܒܝܬ ܐܡ. ܡܢ] Correct ܡܢ, with Σ.

15. ܠܡܪܐ] The former prefix is probably a scribe's error.

16. Read ܡܫܟ, and .ܠܡܚܙ; the points being inaccurately printed.

17. ܕܒܫܠܡ ܫܚܫ] The ܕ here seems superfluous, and can hardly be supposed to represent a prep. in the Greek, of which there is no evidence. Possibly its use is idiomatic, as ܫܚܫ ܕܒ = προσωπολημπτῶ. Σ has ܠ for ܕ.

exception) in S, and rarely (never as = ἀδικῶ) in Psh. N.T.; but sometimes in Psh. O.T. and in Hxp. For ܐܡܪ = ἀδικῶ, cp. ii. 11 and note there.

6. ܒܥܐ = βρέχῃ] Lit., καταβαίνῃ: Σ, ܢܚܬ.

ܢܬܟܫܟ] Correct, ܢܬܟܫܐ (= πατάξαι). So Σ, ܠܡܬܟܫ. The reading of text = ταπεινῶσαι (as Phil. ii. 8, Psh. and Hkl.), which would be unmeaning and is unsupported.

ܕ ܟܕ] This is the Psh. and Hkl. rendering of ἐφ' ὅσον, Mt. ix. 15, &c.; also Poc. and Hkl., 2 Pet. i. 13: but all authorities read here ὁσάκις ἐάν, which Σ renders exactly, ܟܕ ܐܢ ܟܕ. Else, ὁσάκις ἐάν occurs in N.T. only 1 Cor. xi. 25, 26, where Psh. and Hkl. render ܕ ܟܕ ܠ.

7. ܥܒܠܘ = τελέσωσι] Σ, ܢܒܠܘ. S usually renders τελῶ thus (= to *fulfil*); but by ܓܠ, x. 7, xx. 7, (to *complete*): Σ (inconsistently), by ܥܒܠ, xv. 8, xvii. 17, xx. 7; elsewhere by ܓܠ. Psh. mostly has ܓܠ = τελῶ: but once (Lk. xii. 50) ܥܒܠ (with the meaning of to *fulfil*): and so Hkl. more frequently.

ܟܢܐ] The Greek has τῆς ἀβύσσου. Elsewhere S uses ܟܬܡܬ (as Σ always); except xvii. 8, where, as here, the ascent of "the beast" (cp. xiii. 1; also Dan. vii. 3) is spoken of.

8. ܟܦܐ = τῶν πλατειῶν] So S where πλ. recurs (xxi. 21, xxii. 2); as also Psh.: Σ uniformly ܟܒܬ ܟܦܐ; which is also found in Hkl., Act. v. 15; again in margin of same, Lk. x. 10, as explanatory of ܟܒܠܒ, the Hkl. rendering there and elsewhere of πλατεῖα. In Psh., ܟܦܐ also = ῥύμη, Mt. vi. 2, to which meaning Hkl. restricts it. This accounts for the addition of ܟܒܬ (= "broad"), to distinguish πλατεῖα.

ܒܠܥܝܟ] The point under this word is not quite accurately placed in the printed text: correct ܒܠܥܝܟ.

9. The marks (·̇·) under two words in this verse are placed by the scribe to indicate that they are to be transposed.

10. ܢܬܦܪܫ = εὐφρανθήσονται] So again, where εὐφραίνομαι recurs, xii. 12, xviii. 20. Σ gives ܢܬܚܕܝ here; and in the other two places, *ethpe.* (or *ethpa.*) of the same verb. Psh. renders this verb as Σ does (*pa.* only Lk. xv. 32); Hkl. likewise always, and so Phx. and Hxp., Esai. xlv. 8, xlix. 13. In Psh. O.T., ܫܦܪ occurs sometimes, used as here; in Psh. N.T. (not Hkl.), only (= ῥήσσω) Gal. iv. 27 (= Isai. liv. 1, Psh.; not Hxp.); also Phx. (as well as Psh.; not Hxp.), Esai. xlix. 13 (= ῥήσσω). See *infr.*, xix. 7, where S (not Σ) makes it = ἀγαλλιῶ.

to be connected with ܡܠܥ (above), and if so is = [τὴν] ἑβδόμην. But a "seventh *voice*," after "the seven thunders uttered their voices," is unmeaning. As the Syr. stands, we must rather understand "from the seventh heaven." See note on Greek text.

5. ܫܡܝܐ] I supply the point, the word being partly effaced in Ms.

ܡܢ ܫܡܝܐ = τῆς γῆς] So Psh., Lk. v. 3; where Hkl. has the usual ܥܠ ܐܪܥܐ, as Σ here. But ܡܢ ܫܡܝܐ = ξηρά, Mt. xxiii. 15 (Psh. and Hkl.).

6. ܒܫܡܝܐ] Note that this word is here fem., which is exceptional; so again xxi. 1 (*bis*), though not else in S. In these three places, the *material* heavens are denoted. The usage of Psh. (not of Hkl.) is the same; see (*e.g.*) Mt. xvi. 2. In Σ (see De Dieu *in loc.*), it is fem. here only [*n* as well as *l*; not *d p*], not xxi. 1 [*n* there *deficit*].

7. ܠܐ] Correct ܠܐܝ.

11. ܢܒܝ ... ܠܟ ܡܫܒܚ = δεῖ σε] See note on iv. 1.

XI. 1. ܘܐܬܕܥ = μέτρησον] So S uniformly, as also Σ. Psh. in N.T. uses the *aph.* and *ethp.* of ܐܬܕ for μετρῶ, and makes ܐܬܕܥ = χρίω or ἀλείφω: but in O.T. sometimes as here; *e.g.*, the pll., Ezek. xl. 5 (also Hxp.). Hkl. mostly as Psh. N.T.: but renders μετρῶ by *pa.* of verb here used, 2 Cor. x. 12, where Psh. om. But both Psh. and Hkl. have ܡܕܘܬܐ = μέτρον, Rom. xii. 3; 2 Cor. x. 13, and elsewhere (as S and Σ, xxi. 15, 17); but sometimes also ܡܕܐ, ܡܕܘܐ.

4. ܕܒܝܥ .... ܕܒܗܡ] The use of *stat. absol.* here, where Σ uses *emph.*, seems to indicate that S read ἐλαῖαι, λυχνίαι, without art. See note on Greek text, and cp. i. 12 and note on ܕܒܝܥ there; for ܕܒܗܡ (in Psh. N.T. always *emphat.*), cp. the pll., Zech. iv. 3, 11, (Psh.).

5. ܐ ܡܢ ... ܐ ܡܢ] Note these two varied renderings of εἴ τις in two consecutive sentences. But probably the latter represents ὅστις,—see note on iii. 20,—also note on Greek text here; and cp. xiii. 10.

ܒܥܐ .... ܨܒܐ] Note also these varied renderings for θέλω. Σ has ܨܒܐ in both places, and throughout: S everywhere except this one place. In Psh., ܨܒܐ is usual, especially in this phrase ܡܢ ܐܢܬ ܒܥܐ; and ܒܥܐ = θέλω is rare, but occurs Act. xxiv. 6, 1 Tim. v. 11 (in which places Hkl. has ܨܒܐ). So too, ܒܥܐ = θέλω (but Cod. A reads here ἠβουλήθην), 3 Joh. 13 (Poc., where Hkl. has ܨܒܐ). But 2 Joh. 12, ܒܥܐ = βούλομαι (Poc. and Hkl.).

ܐܫܬܕܝ = ἀδικῆσαι (*bis*)] Σ, ܠܡܒܥܐ (*bis*; also ix. 19, where S om.) from a verb which is not found (see note on xvii. 14 *infr.* for a seeming

See notes, here and xxi. 19, on Greek text. In Psh. (not Hxp.) we find ܡܦܩܕܢ, Exod. xxviii. 19, Ezek. xxviii. 13; but in neither case can it be satisfactorily identified with its Greek equivalent in LXX, the order of the stones named being different in LXX and Hebrew.

18. ܫܢܝܗ] *Stat. absol.*; so xi. 6, xv. 6, 8,—the pl. noun in these places following a cardinal number; and so Jer. xv. 3 (Psh.). In other cases S uses *emph.*, as Σ always; and likewise Psh. N.T. and Hkl.

20. ܒܬܪ ܚܕ̈ܐ] Σ uses here *stat. emph.* followed by ܕ. Psh. N.T., where the expression recurs, renders as Σ, Hebr. ii. 7 (= Ps. viii. 6 [7]); as S, Hebr. i. 10 (= Ps. cii. 25, [ci. 26]), and Act. vii. 41 (= Jer. i. 16): but Psh. O.T. as S in the plls. [in Ps. viii., editions vary]; Hkl. and Hxp. as Σ. Cp. Act. xvii. 24 (Psh., not Hxp.).

ܕܝܘ̈ = *τὰ δαιμόνια*] S renders by ܕܝܘ̈ܬ, xvi. 14, xviii. 2; but may perhaps in these places have read *δαιμόνων* for—*ονίων*. Neither word occurs else in Apoc. Σ always has ܕܝܘ̈; as also Hkl. Psh. uses both words indiscriminately, but prefers ̄ܕ.

ܠܡܥܒܕ] Supply ܡܫܟ = *δύνανται*, as in Σ.

21. ܒܬܟܫܦܝܗ = *τῶν φαρμακειῶν αὐτῶν*] So Σ here; and so S in the other instance of the Greek word in Apoc. xviii. 23. There, Σ uses ܟܫܦܝܐ,—as do Psh. and Hkl., Gal. v. 20 (the only other place where *φαρμακεία* occurs in N.T.); and so Phx. and Hxp., Esai. xlvii. 9; but Psh. ܟܫܦ. Again, Psh. (not Hkl.) has ܒܓܥ = *μαγεία*, Act. viii. 11, and ܡܓܘܫ = *μάγος*, xiii. 6, 8. Note that for *φαρμακοί* (xxi. 8, xxii. 15) both S and Σ have ܟܫܦ (so pointed in S),—*i.e.* ܟܫ̣̈ܦ, distinguished from ܟܫ̣ܦ or ܟܫ̣ܦ, the word here used. For the latter, cp. 2 [4] Kin. ix. 22 (Psh., and Hxp. = *φάρμακα*, LXX).

X. 1. ܕܢܒܥ] Σ, ܕܢܦܩ.

ܦܢܝ = *τὸ πρόσωπον αὐτοῦ*] See notes on iv. 3 and 7. In Psh. and Hkl., ܦܢܝ never = *πρόσωπον*: once (Lk. ix. 29) = *εἶδος* in both.

ܐܬܪܟ = *ἄνθρακες*] Correct ܕܓܚܠ (so Σ), = *στύλοι* which is the unquestioned reading of the Greek.

3. ܕܟܫܝ = *μυκῶται*] So Σ. Not in Psh. or Hkl.; but in Hxp.

4. ܡܐ ܕܗܘܐ ܡܫܟ = *ἔμελλον*] Lit., *ἡτοιμασμένος ἦν*, or *ἡτοίμαζον*, as viii. 6, ix. 7, &c.; also Mt. iii. 3, &c., (Psh. and Hkl.). Elsewhere in S *μέλλω* = ܥܬܝ: in Σ and in Hkl. always; in Psh. usually.

ܡܢ ܫܡܝܐ ܕܫܒܥ = *ἐκ τοῦ οὐρανοῦ τοῦ ἑβδόμου*] No other authority supports S in inserting ܕܫܒܥ here. Possibly it is meant

ܟܠܚ] Correct ܟܠܚ.

ܥܒܕ] So Σ; *i.e.*, "*Bondage*"; in Psh., only ܟܬܥܒܕ (*emphat.*) is used. The translator has mistaken the root ܥܒܕ for ܥܒܪ; see ܟܥܒܪ, xvii. 8 (S and Σ).

ܟܝܩ . . . . ܒܪܟܝܪ] Instead of translating the words ἐν τῇ Ἑλληνικῇ . . . . Ἀπολύων (note the reading), S substitutes "in the Syriac, Looser." So lat. vg. adds, "*et latine habet nomen Exterminans.*" For ܟܝܩ, cp. ܫܝܩ = λῦσον, verse 14; in Psh. and Hkl. it commonly = λύω, ἀπολύω (*e.g.* Mt. i. 19, v. 19). Σ (like A.V.) transliterates, ܐܦܠܘܦܪ [*n*], ܐܦܠܘܦܪ [*d l p*]. Barsal., *in loc.*, attaches to this word the marginal note ܟܝܩ ܐܪ ܟܥܒܕܐ ܐܪ ܟܫܒܪܐ ܣ; = "Sender-forth, or Destroyer, or *Looser*,—the first and third relating to Ἀπολύων, the second to Ἀπολλύων.

12. Note that S divides by ÷ after ܬܪܝܢ ܡܐ (= δύο οὐαί), so as to make a new paragraph begin with ܗܘ ܐܠܡ, omitting the ܘ before ܟܬܪܝܬ. This is probably a scribe's error; for our translator's usage is to write ܐܝܟ ܕ at the beginning of a sentence; see note on iv. 1.

14. ܟܒܥܪ] In verse before, ܟܪܒܥ, which is the usual mode in S of expressing the ordinal; see note on ii. 11.

16. ܟܡܐܬܐ] = στρατευμάτων] So xix. 14; but xix. 19 (*bis*), ܟܠܫ (also interpolating ܟܡܐܬ, see note *in loc.*). Σ gives ܟܠܫ here, and ܟܡܐܬ in the other places.

ܕܦܪܫ = τοῦ ἱππικοῦ] Lit., τῶν ἱππέων, as Act. xxiii. 23, 32, (Psh. and Hkl.). Σ, more exactly, ܟܡܐܙܐ; as Hxp., Hab. iii. 9[8], = ἱππασία.

17. ܒܪ . . . . ܠܘܒܚܡ = καὶ τοὺς καθημένους . . . . ἔχοντας] S om. the opening words of the verse, καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει (which would be ܘܗܟܢܐ ܚܙܝܬ ܠܣܘܣܘܬܐ ܟܕܐ), and thus ܠܘܒܚܡ (the transitive verb of which it is the object having disappeared) is left to depend on ܒܪ, and the Syr. literally represents καὶ οἱ καθημένοι . . . . ἔχοντες *or* ἔχουσι. See note on Greek text.

ܟܐܢ = πυρίνους] So Psh., Ezek. xxviii. 14, where LXX has πυρίνων, and Hxp. renders by ܟܢܐܢ (adjective), as Σ here. Cp. xii. 3.

ܟܙܦܢܘ] Lit., καὶ καρχηδόνα. The word recurs xxi. 19 = χαλκηδών (*or* καρχηδών); but here is presumably = ὑάκινθος, though that word is represented, xxi. 20, by the transliteration ܐܘܝܚܢܛ (similarly Σ in both places). S as it stands represents an unsupported reading καὶ ὑάκινθον θειώδη (for καὶ ὑακινθίνους καὶ θειώδεις); but is probably to be amended into conformity with the Greek by writing ܘ for ܪ before ܟܒܪܝܬܪ.

that "a more ancient translation existed" from which Σ "was interpolated," and that the right rendering in xix. "may be referred to the more ancient version." This acute conjecture is now verified by the discovery of S, and the facts as stated above confirm the opinion that it is prior to Σ. It would of course be more accurate to say that Σ is based on S, rather than "interpolated from" it.

IX. 2. ܡܬܚܕܝܢ = *καιομένης*] So Σ: but elsewhere both versions make ܣܡ = *καίομαι*, as Psh. N.T. and Hkl. usually; and ܚܕ occurs nowhere else in S or Σ, or in Psh. N.T., or (at least as = *καίω*) in Hkl. In O.T. (Psh. and Hxp.) it is found, though not often; *e.g.*, Ezek. xxiv. 5, Dan. iii. 19. The coincidence here between S and Σ is specially notable in a word so little used.

5. ܒܣܢܝܣܐ = *βασανισμός* (*bis*)] In all the six places where *β.* (not else in N.T.) occurs in Apoc., S renders thus, or (xviii. 7, 15) by the cognate ܒܣܢܐ. Σ mostly agrees, except xviii. 7, where it has ܫܚܠ. In Psh. and Hkl., ܒܣܢܝܣܐ = *βάσανος*, also = *κόλασις* (Mt. xxv. 46). But ܒܣܢܐ is not found in Psh.: in 2 Pet. ii. 4, however [Poc., and Hkl. with *], it seems intended as = *κόλασις*. The verb ܥܕܡ uniformly renders *βασανίζω* in S and Σ, as in this verse; and so in Poc. and Hkl., and (with one exception) in Psh. N.T.

7. ܐܝܟܢܐ ܕ .... ܐܝܟܢܐ = *τὸ ὁμοίωμα .... ὅμοιον* (or *ὅμοια*, or *ὅμοιοι*)] See note on Greek text. Σ ins. ܐܝܟܢܐ before the last two words, thus rendering the last word twice over,—first in its own usual manner, then in that of S (see note on i. 13). This is a clear case of conflation, and evidently in the Syriac, not in the Greek original; the latter member of the conflate text being derived from S. Hence again we infer that Σ is dependent on S.

ܣܘܣܝܐ] In S and Σ always = *ἵπποι*: but ܣܘܣܐ = *ἵππος*.

ܫܠܠ .... ܫܠܠ] Rather perhaps, ܫܢܐ ... ܫܠܠ. Cp. viii. 9, and see the like instances in verses 9, 10, 17, 18, 20, *infr.*

10. ܕܡ] An obelus is set before this word, as iv. 4. See note on ii. 5.

ܐܝܟܢܐ (*bis*)] For the regular ܐܝܟܢܐ, and so verse 19: so Σ, in both verses. The agreement in this anomalous and rare form, recorded else only in Psh. (not Hxp.), Judg. xv. 4, cannot be casual.

11. ܥܠܘܗܝ ܒܗ = *ἔχουσιν ἐπ' αὐτῶν*] Σ, more accurately ins. ܥܠ between these words. The use of ܠܕ after ܒܗ here is different from that noted on xiii. 17.

in Apoc. (x. 10), S uses the *pe.* (instead of *ethpalp.*) of the same verb; as does Σ in both places. In the only other instance of it in N.T., Col. iii. 19, Hkl. (not Psh.) renders as S here; and both Psh. and Hkl. use the same form = *παροξύνομαι*, Act. xvii. 16. Its *aph.* = *πικραίνω*, x. 9 (S and Σ).

12. ܚܠܡ = *ἐπλήγη*] So Σ, but in neither does ܚܠܡ recur but once, xii. 16, = *καταπίνω*, of which it is the invariable equivalent in Psh. N.T. and Hkl., and similarly in Psh. O.T. and Hxp. It = *δέρομαι*, Lk. xii. 47, 48 (Psh. and Hkl.); also Mk. xiii. 9 (Hkl. only); and in Psh. (not Hkl.) is used in like sense, 2 Cor. xi. 24. See also Lk. xxii. 51, where Psh. has ܕܚܠܡ ܐܘܪܝܐ, = *τοῦ πληγέντος*, with one Greek ms. Barsal. writes *ethp.* here.

ܘܐܬܚܫܟ ܠܐ ܬܠܬܝܐ . ܘܐܬܚܫܟ ܐܬܝܘ = *καὶ ἐσκοτίσθησαν τὸ τρίτον αὐτῶν· καὶ ἡ ἡμέρα οὐκ ἔφαινε*] The reading here followed by S is practically identical with one which has some small Greek support (see note on Greek text), and is consistent. Σ reads ܕܢܫܬܟ ܬܚܘܢ (= *ἵνα σκοτισθῇ*, which is the usual reading); but then proceeds [*l n*] . ܘܐܬܚܫܟ ܬܠܬܝܐ ܕܝܘܡܐ ܠܐ ܢܢܗܪ . ܕܢܫܬܟ ܘ (= *τὸ τρίτον αὐτῶν· καὶ ἐσκοτίσθησαν· ἡ ἡμέρα μὴ φάνῃ* [*or, οὐ φανεῖ*]), which is unintelligible. In *d* there is an attempt to mend the broken connexion by reading (for the last four words) ܕܢܫܬܟ ܬܚܘܢ ܕܠܐ ܢܢܗܪ ܕܝܘܡܐ [similarly *p*], = *καὶ ἐσκοτίσθη ἡ ἡμέρα ἵνα μὴ φάνῃ*. This is an evident conflation: in its crude form in *l n*; adjusted into meaning in the later texts, *d p*; therefore most probably pertaining to the Syriac of Σ, not to its Greek original. If so, it is evidence of the posteriority of Σ to S, whence the second member of the conflation appears to be borrowed, for ܕܢܫ (pl.) has no other authority.

13. ܒܡܕܒܪܐ] This may be merely a loose rendering of *ἐν μεσουρανήματι*, which S renders exactly by ܒܡܟܠ ܫܡܝܐ (without prefix) in the other two places where it occurs (xiv. 6, xix. 17). So Σ (but with prefix) in the third only of these places. Its monstrous misrendering in the first and second is well known; ܒܡܟܠ ܫܡܝܐ ܕܐܡܪ ܕܒܡܕܒܪܐ here (= *ἐν μέσῳ οὐρὰν αἵματι ἔχοντα*), in xiv. 6 (where ἔχοντα follows) ܒܡܟܠ ܫܡܝܐ ܕܐܡܪ ܕܒܡܕܒܪܐ (= *ἐν οὐρανῷ, αἵματι ἔχοντα*). Perhaps the translator of Σ had before him a Greek copy reading here (as ℵ reads, xiv. 6), *ενμεσωουρανηματι*.

Above, Part I, Dissertation, p. lxxxii, I have mentioned the remarkable forecast of J. D. Michaelis (*Introd. to N.T.*, II, pt. i, ch. vii, s. 10 [Marsh]), who, noticing the fact that the wrong rendering of Σ in this verse is not repeated in ch. xix [he erroneously says xiv], accounts for it by supposing

renders σαλπίζω by ܐܚܡ (*aph.*, here and verses 7, 13 only; *pe.*, verse 8 and the rest) throughout: Σ by ܒܕܩ, with Hxp., Num. x. 6 (so Psh. there), and also Hkl. in the two places where σ. occurs in N.T. outside Apoc. (Mt. vi. 2, 1 Cor. xv. 52). Psh. (N.T.) uses neither verb as = σαλπίζω, but has ܐܚܡ = ἀνακράζω (Lk. iv. 33, *pe.*), = κράζω (*ib.* 41, *aph.*). Hkl. makes it (*aph.*) = ῥήσσω, Gal. iv. 27, = Esai. liv. 1 (where in Hxp. it = βοῶ [LXX]). It is mostly used of the human voice, but also of the trumpet, Ephr. iii. 209 (*Thes. S.*, *s.v.*). Cp. ܫܘܚܪܐ, xviii. 22, and note there.

7. ܚܒܝܓܡ = μεμιγμένα] So xv. 2, the only other instance of μίγνυμι in Apoc. Σ renders as S here, but ܫܠܒ in the second place, as Psh. and Hkl. where μ. occurs (Mt. xxvii. 34, Lk. xiii. 1); and so Barsal. cites it here. See for the latter word, note on xiv. 10. In Psh. N.T., ܥܚܒ is not found; in Hkl., only its ptep. *pa.* (= ποίκιλος). In Psh. O.T. and Hxp., this ptep. *peil* is rare (but see Levit. xix. 19, Psh.); and except as above, the verb is not recorded as = *to mix*.

ܒܡܝ = ἐν ὕδατι] So Σ *l n*; Σ *d*, ܒܕܡܝ; Σ *p* alone ܒܝܡ, possibly a conjectural correction of the editor's—to suit the Greek αἵματι, which all other authorities (see note on Greek text) exhibit. However, I find ܒܝܡ also in Barsal., *in loc.*

Here then is another very notable instance of agreement of S and Σ—this time as to text (not rendering)—against all else.

ܚܨܒ = χόρτος] So ix. 4 (the only other instance of χόρτος in Apoc.), and so Psh. frequently; but = χόρτος χλωρός, Mk. vi. 39, which perhaps is what S here intends,—else, χλωρός is omitted (see note on Greek text). Σ gives ܥܫܒ here and ix. 4, as Hkl. always for χόρτος (in the sense of *grass*). So Hxp., and Psh. now and then.

9. ܟܠ ܕܐܬܘ] So Σ ins. ܕܐܬܝ [in *l* with ✻]: all else give τῶν κτισμάτων without πάντων. Here the ✻ can only (as it seems) refer to πάντων, and therefore to S; thus attesting its priority.

ܐܢ ܒܥܐ] Note the use of ܢ for ܠ here, and xiii. 18.

ܐܠܐ] Rather perhaps ܐܠܐ.

11. ܘܒܫܚܐ] Rather, ܘܒܫܚܐ; see *Thes. S.*, *s.v.* For the two forms of the word in this verse see notes on Greek text. The Mss. of Σ vary, but all write both forms differently from S; and Barsal. (*in loc.*) differs from both versions. Neither form occurs in Psh., which renders "*wormwood*" by ܡܪܪ (Lam. iii. 15, 19—also Hxp.).

ܐܝܬܡܪܪ = ἐπικράνθησαν] Where the passive πικραίνομαι recurs

ܢܫܟܢ = σκηνώσει] So Σ [*l n p* without ܐ; not *d*]: but in the three other places where σκ. occurs in Apoc. (xii. 12, xiii. 6, and xxi. 3) both use ܣܝܬ,—a remarkable instance of the connexion between the two versions. The Greek verb is found in N.T. else only Joh. i. 14, where Psh. and Hkl. render as S and Σ here.

16. ܟܐܦܐ = καῦμα] Σ renders ܟܐܡܐ [*d n p*; *l* alone ܟܡܡܐ, wrongly], here and in the other place where καῦμα occurs (not else in N.T.), xvi. 9; as S also in that place. In Psh. ܟܐܦܐ is not found in N.T., but is frequent in O.T.; *e.g.*, Isai. xlix. 10 (here quoted), where LXX has καύσων (which would be more suitable here), and Phx. and Hxp. as well as Psh. render by ̄ܚ. But ܟܐܡܐ is always used in N.T. (Psh. and Hkl.) = καύσων, Mt. xx. 12, Lk. xii. 55, James i. 11: also in Psh. and Hxp., as Gen. vii. 22, Isai. xviii. 4, = καῦμα [LXX].

17. ܢܓܕܝ = ὁδηγήσει] The Greek verb is not else found in Apoc.: Σ renders it by ܢܬܡ, as Hkl. and Hxp.: Psh. by ܢܕܚ,—nowhere by either of the former verbs. But we find in both Psh. and Hkl. ܥܕܠܐ = τρίβος, (*e.g.*, Mt. iii. 3); also in Psh. O.T., Phx., and Hxp. (*e.g.*, Isai. xlix. 11).

ܥܠ = ἐπί] Rather = πρός (as in Psh.): Σ has ܠܘܬ.

ܟܢܝܢ = πηγάς] So S throughout (viii. 10, xiv. 7, xvi. 4; ܥܝܢ, xxi. 6). Σ makes ܡܥܝܢ = πηγή everywhere; and so Psh. N.T., and Hkl.; also Poc., 2 Pet. ii. 17. But in Psh. O.T., ܡܥ also occurs in this sense, 1 Sam. xxix. 1; and ܥܝܢ, Gen. xvi. 7 (Hxp. ܡܥܝܢ), &c.; also pl. ܟܢܝܢ, Exod. xv. 27 (Hxp., ܡܟܝܢ), 2 Chr. xxxii. 3, 4. Some writers use also ܟܝܢ. See *Thes. S.*

VIII. 1. ܟܦܥܐ] So Σ; also Psh. O.T. (not N.T.), and Hxp., as Cant. iv. 1.

4. ܟܐܒܐ = ὁ καπνός] So Σ. Elsewhere, both uniformly render κ. by ܩܛܪܐ; as do both Psh. and Hkl. in the only other place where it occurs in N.T., Act. ii. 19;—making ܟܐܒܐ = ἀτμίς, in same passage; as also Psh. and Hxp. of Joel ii. 30, which is there cited.

This is another remarkable token of the close relation between S and Σ.

ܥ] Σ, ܐ ܡܥܪ. Cp. Act. xi. 30 (Psh., ܥܒܪ; Hkl., ܐܠ ܥܒܪ).

6. ܐܚܙܝܢ = οἱ ἔχοντες] *Scil.*, ܚܙܝܢ ܒܥܠܐ (for the usual ܒܥܠ ܚܙܝܢ, as in Σ). For this variation of idiom see note on xiii. 17.

ܕܢܚܕܐ = ἵνα σαλπίσωσι] (i) S here deviates from its usual practice,—using infin. with ܠ prefixed to represent ἵνα with subjunct., instead of ܕ with fut.;—see second and fourth notes on ii. 10. (ii) S

(not else in N.T.): Σ in both places, ܐܬ ܫܪܝ. But in O.T. all the versions render as S; *e.g.*, Isai. xlv. 6.

ܫܪܝ] S *n*, ܫܪ, as also Σ.

ܢܫܬܐ] S *n* om. ܐ from this verb, and from ܢܫܬܐ in next verse; as does Σ. Cp. ix. 4, xi. 5; also ii. 11 and note, vi. 6, &c.

ܒܢ ܫܢܝܐ] So Σ: used in Psh. O.T. (not N.T.), and Hxp. This passage proves that ܒܢ in this phrase is prep., not noun.

4. ܠܐ ܥܒܕ] S *n* ܠܐ ܥܒܕܬ; Σ, sing. *emph.*: see note on v. 5.

5. ܐܬܚܫܒ (*ter*)] S *n* writes ܚܫ throughout.

ܫܒܛ (*ter*)] S *n* writes this word throughout without the third point (see on vi. 15). Where it first occurs in this verse, S *n* subjoins ܫܒ.ܒܢ, with Σ; and om. same word from end of verse 8 (see note on Greek text).

7. Note that S *n* om. the clause concerning Levi, but a later hand has supplied it on marg. S misplaces it, after instead of before Issachar. This looks as if the common source of S and S *n* did not contain the clause.

9. ܐܬܒܪ] Correct by prefixing ܐ,—accidentally omitted in printing.

ܡܢܡܢܐ = ὃν ἀριθμῆσαι αὐτόν] Lit., *οὗ εἰς ἀριθμόν*: equivalent to ܡܢܡܢܐ of Σ, which perhaps ought to be substituted in S.

ܫܒܥ] So xiv. 6; but the *emph.* pl. ܫܒܥܐ is found, v. 9 and elsewhere. Σ always uses the latter, as does Psh. (N.T.). The sing. ܫܒܥܐ occurs in Σ [*dlp*; not *n*]; but S avoids it, as does Psh. (N.T.). Psh. (O.T.) uses all these forms (*e.g.*, both pl. *absol.* and sing., Gen. xxv. 23).

13. ܐܡܪ = ἀπεκρίθη] Ἀποκρίνομαι (not else in Apoc.) is here rendered by Σ, ܥܢ, which is the regular Hkl. equivalent for it: Psh., habitually uses that of S; the other seldom.

14. For ܐܡܪ (a typographical error), correct ܐܡܪ.

ܢܠܠ = ἔπλυναν] Πλύνω also is not else found in Apoc. [except the doubtful instance, xxii. 14 (not in S or Σ)]; and in N.T. else only Lk. v. 2, = ܥܨܒ (which else = *νίπτω* in both), Psh. and Hkl., as Σ here. But ܢܠ occurs in this sense in Psh. O.T., (not N.T.), and in Hxp. (*e.g.*, Num. xix. 7) = *πλύνω*. In *aph.* it occurs, Mt. xii. 5, = *βεβηλῶ* (Psh.).

15. ܢܫܬܡܫ = λατρεύουσιν] So xxii. 3 (the only other instance of λ. in Apoc.), and so Σ in both places. The Syr. verb rather = *διακονῶ*, *ὑπηρετῶ*: while λατρεύω = ܦܠܚ uniformly in Hkl., and mostly in Psh. (but = ܥܒܕ, Rom. i. 9, 25, 2 Tim. i. 3; and so Num. xvi. 9, as also Hxp.): but in Hebrews, Psh. usually, and Hkl. twice, render it as S here.

Note that the point over ܫ has been accidentally omitted in printing.

of Σ [*n deficit*] give ܐܬܥܒܕ, xix. 18, but vary here [*l n*, ܐܬܥܒܕ; *d p*, ܐܥܒܕ as S]. It is remarkable that Psh. N.T. always renders ܚܫܠܚܢܐ; but Hkl. once (Mk. vi. 21), ܪܫܝܐ ܐܥܒܕ.

ܪܫܝܐ] S always thus, or *absol.* (as vii. 4, &c.): Σ mostly ܪܫܝܐ (= χιλιάδες); and so Hkl., but Psh. as S. Note the triple pointing here and elsewhere (except v. 11, vii. 4, xiv. 1, xxi. 16) for both forms.

ܚܝܠܬܐ = αἱ δυνάμεις] Σ has ܚܝܠܬܐ = οἱ ἰσχυροί (or οἱ δυνατοί), which perhaps we ought to substitute here.

ܦܪܝܫ ܕܠܐ = [πᾶς] ἐλεύθερος] So Σ (but in sing.). In Apoc., ἐλ. recurs xiii. 16, xix. 18; where Σ renders as here. In the former place, S follows a different reading (see note *in loc.*); in the latter, has ܦܪܝܫ simply. Psh. uses both renderings: Hkl. always as Σ, except Rom. vi. 20 (ܚܫܝܫ; as also Psh., there and in some other places).

17. ܡܨܝ = δύναται] So again xiii. 4; elsewhere ܫܟ, ܡܫܟ, as Σ here and throughout. Psh. often as S here.

VII. 1. For this and the following seven verses, we have a second authority, a copy of which I append to the preceding text (page 35 *supr.*). In the notes on verses 1–8, I distinguish it as S *n*.

ܪܒܥ] S *n* subjoins ܠܗ; and for ܫܠܚܢ reads ܚܠܚܢ.

ܙܘܝܬܐ = τὰς γωνίας] So in the other place where γ. occurs in Apoc., xx. 8. Σ has ܙܘܝܬܐ in both; and so Hkl., Mt. vi. 5, but else always uses ܪܫܝ (*absol.*). Psh. renders as S commonly in O.T., and in N.T. (except Act. iv. 11, xxvi. 26); never as Σ: but Hxp. as Hkl.

ܪܘܚ ܚܙܝܠ] (Cp. Mt. xxiv. 31, Psh.). S *n*, ̈ ̈ ̈

occurs, and in each of the other two he supplies vowels. We find σεισμός else only xi. 13 (*bis*), and (a second time) xvi. 18, in which three places S (inconsistently) renders ܪܓܫܐ (= *motion*); and so Σ here [*d n p*; *l* writes ܪܓܙܐ by error], and throughout: likewise Psh. and Hkl. uniformly.

ܪܓܫܐ] For ܪܓܫ (cp. ܪܓܫܐ, i. 11). But ܪܓܫܐ = ἀσκός (Mt. ix. 17, &c., Psh. and Hkl.), which possibly S may have read for σάκκος.

13. ܐܚܪܢܝܬ = βάλλουσα] So Σ; a remarkable agreement, seeing that elsewhere both always make ܪܡܐ, ܫܕܐ = βάλλω,—except that S has ܪܝܛ again, xviii. 21. Both use it (*ethpe.*) in superscription, *q. v.* It is found in Psh.; also (rarely) in Hkl.

ܒܚܩܦܘܬ] So Σ; and so Psh. in the pll., Isai. xxxiv. 4 (not Hxp.).

ܪܘܚܐ = ἀνέμου] Note that ܪܘܚܐ here is fem., in both versions; but masc. in vii. 1, where also it = ἄνεμος. In Psh. it is always fem. in this sense; in Hkl. it varies, as in S and Σ. In all, it is fem., when = πνεῦμα, except (as ii. 7 *supr.*), where the Holy Ghost is spoken of.

ܚܙܩܐ] So the Ms. apparently; but a fine vertical line is inserted (*prima manu*) before ܐ, correcting the word into ܚܙܩܐ. Here, it = μέγας: but S makes ܚܙܩ = ἰσχυρός in two of the places where that adj. occurs in Apoc., xviii. 10, xix. 18. Not so Σ (which has ܚܣܝܢ here, and elsewhere ܫܠܛܢ = ἰσχυρός,—see note on v. 2); nor Hkl.; Psh. (N. T.) uses it only James iii. 4, and the verb ܚܙܩ only (= κατισχύω) Lk. xxiii. 23. But in Phx. the adj. = ἰσχυρός (LXX), Esai. xliii. 16 (where Hxp. renders as Σ); and the verb = κατισχύω), xlii. 25; and both not uncommonly occur in Psh. O.T., and in Hxp.

14. ܐܬܟܢܫ] Correct ܐܬܟܢܫ. The reading of text = ἐτάκη, which gives perhaps better sense (cp. the pll., Esai. xxxiv. 4, LXX), but has no other attestation. Perhaps we ought to emend further by transferring ܐ from the following ܗܪܐ to the termination of this verb, and removing from the following noun the plural sign. See notes on Greek text.

ܡܕܒܪܐ = τοῦ τόπου αὐτῶν] Here, and wherever τόπος means *an abiding-place*, S uses ܡܕܒܪܐ; but where it means *space* (as xii. 8, xx. 11), or *locality* (as xvi. 16), we find ܐܬܪ, ܡܐܬܪ. Σ does not distinguish, but always renders as here. Both words are common in Psh. In 2 Pet. i. 19 (Poc.), we find ܡܐܬܪ, used properly as in S; where Hkl. has ܡܕܒܪܐ.

15. ܚܠܦܐ ܕܐܠܦ = οἱ χιλίαρχοι] So xix. 18, where alone χ. recurs in Apoc. (cp. Exod. xviii. 21, Psh.; Hxp., ܫ ܐܠܦ; LXX, χ.). The copies

from Σ. If we prefer (i), we must point ܘܢܨܚ = *καὶ ἐνίκησε*, which is the reading of ℵ for *καὶ ἵνα νικήσῃ*, and this I have adopted in the accompanying Greek text. It is to be noted that Σ may be claimed as supporting either ܐܦ [*dlp*], or ܐܟ [*n*]; the fact being probably that *n* is right; that Σ, literal as usual, originally had ܐܟ, with ܐܦ as a note on the margin (such as are found in *d*), which afterwards made its way into the text, as has often happened in case of the marginalia of Hkl. Thus the result is: S originally read

*either* (i) ܘܢܨܚ ܐܦ ܘܢܨܚ = *νικῶν καὶ ἐνίκησε καὶ ἵνα νικήσῃ*:

*or* (ii) ܢܨܚ ܐܦ ܘܢܨܚ = *νικῶν καὶ ἵνα νικήσῃ*.

5. ܒܫ] After this word, ℳ, or ܚܠܡ (as xiii. 17), is wanting.

ܒܨܚ] Rather ܒܨܚ, as Σ.

6. ܩܣܛ .... ܣܛ = *χοῖνιξ .... χοίνικες*] Psh. makes ܣܛ = קב (2 Kin. vi. 25; and so Hxp.; [LXX, *κάβος*]), which measure (about a quart) fairly agrees with *χοῖνιξ*. Σ, ܣܐܣܛ; and so Ezek. xlv. 10, 11 (Hxp.), ܣܐܣܛ: but there *χ.* [LXX] represents בת, very incorrectly.

ܣܟ = *κριθῆς*] Σ has the more usual plural. In sing., ܣܟܐ (*stat. emph.*) is mostly found, as 1 Cor. xv. 37 (Psh.).

8. ܡܣܛ] S uniformly (xiv. 8, xix. 14) uses this ptcp.: Σ uses *poël* here, but *peil*, xix. 14; Hkl. varies likewise. Psh. always as S where the verb = *ἀκολουθῶ* as here.

10. ܐܟ] Or ܐܟ,—the word is defaced in Ms.

ܒܐ ܒܐ ܒܐ ܒܐ] = ܒܐ ܒܐ ܒܐ ܒܐ, as Σ.

11. ܥܕ ܥܕ = *ἕως καιροῦ, or ἔτι*] These words though defaced in Ms., can be deciphered; and the brackets in the printed text are superfluous. Σ renders by ܥܕ. Cp. Dan. vii. 12, 25 [Psh.]; and for ܥܕ, see xii. 14 *infr.*

ܡܠܐ = *πληρωθῶσι*] Σ has ܡܬܡܠܐ, which both versions make = *πεπληρωμένα*, iii. 2 (the only other instance of *πληροῦμαι* in Apoc.). Neither version is consistent in its use of ܡܠܐ as regards conjugation; nor is Psh. (cp. Joh. xv. 11 with xvi. 24). S and Σ sometimes have ܡܠܐ = *τελοῦμαι*; *e.g.*, xv. 1. So Psh., as Lk. xii. 50.

12. ܫܒ] Read ܫܒ.

ܐܣܡ] Read ܐܪܓ (= *σεισμός*), as viii. 5, [xi. 19], xvi. 18. This word (properly *tremour*) is not in Psh., but is found in good authors (see *Thes. S.*, *s. v.*). It must have been unfamiliar, for our scribe has written it wrongly in two (first and third) of the four places where it

9. ܫܒܚܐ ܘܬܫܒܘܚܬܐ = ᾄδοντες ᾠδήν] So Ps. cxliv [cxliii]. 9 (Psh., not Hxp.); also, (S and Σ), *supr.*, xiv. 3, xv. 3 (where cp. pll., Exod. xv. 1, Psh.). Neither Greek word occurs else in Apoc.; in N.T., they are found only in Eph. v. 19, Col. iii. 16; in the former of which places, but not in the latter, Hkl. renders the verb as S and Σ here, but not the noun. Psh. renders both otherwise; and makes (as also Hkl.) ܫܒܚ and ܫܒܚܐ = ὑμνῶ, ὕμνος.

Note that, in S, the noun, whether = ᾠδή or = δόξα, is always fem., and the masc. use of it alleged by De Dieu (on Σ *in loc.*) is an error [of *l*; not supported by *d n p*].

10. ܟܠܗ ܡܢ ܟܠ ܫܒܛܐ] A conflate reading; see note on Greek text. Σ reads ܡܢ ܟܠ ܫܒܛ. It is questionable whether the conflation was in the Greek original of S (as in case of ii. 13, where see note), or has been introduced into the Syriac, either by the translator, or by a scribe (from Σ or otherwise). The first hypothesis seems best.

11. ܠܥܠܡ ܥܠܡܐ ܕܥܠܡ] So Σ (see also ix. 16); and so Psh. (after Hebr.), Dan. vii. 10; where Hxp. has ܠܥܠܡܝܢ for ܠܥܠܡ (see note on vi. 15).

12. ܚܝܠ = ἰσχύν] So again vii. 12 (the only other instance of ἰσχύς in Apoc.; it is misread, xviii. 2); likewise Σ in both places. Not a common word (cp. note on vi. 13), found also Esai. xlv. 1 (Phx.; not Hxp., which has ܫܘܠܛܢ); also 2 Pet. ii. 11 (Poc. and Hkl.): but not elsewhere in Hkl., nor in Psh. N.T. (both making ܫܠܛ = ἰσχύς); though sometimes in O.T., Psh. as well as Hxp.

ܒܚܕ] Correct printed text by removing the points *under* the line of contraction here, and in next verse.

13. ܕܡܚܝ] Observe that S begins a new section with this word. See note on Greek text.

ܫܒܥܬ] Observe the prefix, and the interpunction of the preceding words, which make ܫܒܥܬ the first word of the ascription.

VI. 2. ܟܣܝܐ ܘܟܐ ܢܨܚ] A conflate reading, the second word being an alternative, either for the first, or for the third. As above, v. 10, the question arises, whether the conflation (i) was in the Greek, or (ii) has been brought into the Syriac. If we adopt (ii), the explanation will be, that S originally rendered νικῶν by ܢܨܚ, lit. νικήτης (cp. Rom. viii. 37, Psh. and Hkl.), and that the more literal ܟܐ was added, first on the margin, then in the text of the Syriac,—possibly

= the seal (of God), *confirming*. Σ is less consistent as regards the nouns, giving ܚܬܡ (unsuitably), v. 5, 9, and ܟܪܙܐ (combined with verb ܚܬܡ in next verse), vii. 2. In Psh. O.T., ܟܪܙܐ occurs, but rarely; in N.T., ܚܬܡ alone is used (and properly), Rom. iv. 11, 1 Cor. ix. 2, 2 Tim. ii. 19; in Hkl., in the third of these places only; ܟܪܙܐ in the other two.

2. ܬܫܠܝܢ = *ἰσχυρόν*] So Σ, here and throughout, and S with but two exceptions, xviii. 10 and xix. 18, where ܚܣܝܢ is used (for which see note on vi. 13). Psh. varies; Hkl. as Σ, except Mt. xiv. 30.

5. ܥܩܠ = *τῆς φυλῆς*] See note on ii. 27. Except here and xxi. 12, S renders *φυλή* (vii. 4 *et passim*) by ܫܒܛ (*absol.* or *emph.*): so Σ here and always (*emph.*); Hkl. likewise. Psh. varies as S, but mostly avoids *absol.* ܘܫܪܝܐ .... ܢܦܬ = *ἀνοίξει .... καὶ λῦσαι*] This is untranslatable. Perhaps we ought to prefix ܐ to the former verb (= *ἀνοῖξαι*), or to read ܐܦܬ (= *ὁ ἀνοίγων*). Σ agrees (against wellnigh all else) in reading ܢܦܬ (but with ܣܡ [marked in *l* with ⁎] before it). Σ omits ܘܫܪܝܐ, and inserts ܥܕܩ. See note on Greek text.

6. ܕܒܝܚ = *ἐσφαγμένον*] In Σ ܕܚܐ always = *σφάζω*; in S ܩܛܠ is used (vi. 9, xiii. 8, xviii. 24); and so in Psh. and Hkl., 1 Joh. iii. 12 (*bis*). The latter verb elsewhere in S, and always in Σ, = *ἀποκτείνω*, as in Psh. and Hkl.: the former in Psh. = *θύω*: not in Hkl. See note on xiii. 3.

ܡܪܝ] Apparently for ܡܫܪܝ; marked with an obelus, as for correction: but it recurs xvi. 14, with no mark. Possibly a recognized form of contraction.

8. ܣܒܠ = *ἔλαβε*] So S occasionally (as also Psh.; Hkl. more rarely). Usually (as verses 7, 9) S makes ܢܣܒ = *λαμβάνω*, as Σ here and throughout. Cp. xvii. 12 *infr.*, for variation of usage. In both, ܣܒ = *αἴρω*, xviii. 21; and by implication = *φορῶ*, xii. 15.

ܦܝܐܠܐ = *φιάλην*] So S uniformly: Σ [but with orthography slightly varying among the Mss.] transliterates everywhere (ܦܝܐܠܣ = *φιάλας* here, &c.; ܦܝܐܠ = *φιάλην*, xvi. 2, &c.), as Hxp. often. This seems to be an unusual use of ̄ܐ, which in Psh. N.T. occurs only Mt. xxiii. 25, 26, = *πάροψις*. Barsal. *in loc.* explains ܦܪܘܣܝܣ [*sic*] by ܦܝܐܠܐ, with the addition ܕܡܫܬܐ ܠܚܡܪ. Cp. for these words Exod. xxv. 29 (Psh., and (for ̄ܐ) Hxp.). See *Thes. Syr.*, where ̄ܐ is rendered *patella, scutella*, but Syriac lexicographers are cited as explaining it = ܟܘܣ, which = *φιάλη*. Note that S here and always makes this noun fem., with plural ܦܝܐܠܬ, (xv. 7, &c.).

on *ἀνά*. See on Greek text; and cp. the pll., Ezek. i. 27 (Psh. and LXX) for a like expression.

ܚܝܘ̈ܬ̈ܐ] This pl. *absol.* is rare; it recurs xii. 14, where Barsal. also has it. Z uses *emphat.* only. Psh. as S; Hxp. as Σ, Ezek. i. 6, &c.

ܐܢܦܪܣܝܢ = *ἀνάπαυσιν*] S renders this word by ܪܘܚܝ, xiv. 11 (the only other instance of it in Apoc.). In both places Σ gives ܢܝܚ, by which Psh. and Hkl. render the same word. In Psh. ܐܢܦܪܣܝܢ occurs, but = *γαλήνη*, or *ἡσυχία*.

ܟܕ̈ܐ ܡܐܕ̈ܡ̈ܐ] See on i. 4. Note that in text, ܐ is wrongly printed for ܡ in the preceding ܡܐܕ̈ܡ̈ܐ.

9. ܐܚܕܘܬ̈ܐ ܠܐܠ = *εὐχαριστίαν*] So S and Σ, here, and vii. 12 (the only other instance of *εὐχ.* in Apoc.): never found in Psh. (N.T.) or Hkl., which use ܐܚ̈ܕ̈ܐ; but in some of the titles to Pss. in Psh. O.T.

10. ܠܚܡ ܕ̈ܒ̈ܢ] Displaced, probably by accident, from following ܕ̈ܒ̈ܚ̈ܕ̈ܐ.

11. ܐܡ ܐ̈ܒ̈ܥ = *ἄξιος εἶ*] Here, and v. 9, 12, ܐ̈ܒ̈ܥ = ܐ̈ܒ̈ ܪܥ̈. For the subjoined ܐܡ, see Nöldeke, *Kurzg. Syr. Gramm.*, § 221.

ܒ̈ܝ̈ܬ̈ ܒ̈ ] Properly = *διὰ τοῦ θελήματός σου*, but cp. xii. 11, xiii. 14, where (as in A.V.), the same inexactness of rendering occurs. Elsewhere, S often renders *διά* with accus. correctly by ܒ̈ܐ, as Σ always. But note that here Σ has a seemingly conflate reading, ܒ̈ ܐܡ ܕ̈ܡ̈ܐ ܒ̈ܝ̈ܬ̈ ܒ̈ܐ ܕ̈ܡ̈ܐ ܕ̈ܡ̈ܐ, with ܒ̈ in the first member and ܒ̈ܐ in the second; probably borrowing ܒ̈ from S.

V. 1. ܟ̈ܬ̈ = *γεγραμμένον*] So xx. 15 only: elsewhere ܟ̈ܬ̈, as Σ uniformly (but Barsal. here as S). The verb ܟ̈ܬ̈ = *χαράσσω* (ܟ̈ܬ̈ = *χάραγμα*, S and Σ always): in Psh. N.T. and Hkl. nowhere = *γράφω*; but = *ἐντυπῶ*, 2 Cor. iii. 7 (Psh.): used as here, Dan. v. 24, 25 (Psh., not Hxp.).

ܡ̈ ܠ̈ = *ἔξωθεν*] So xi. 2; but ܡ̈ ܠ̈, xiv. 20 (with genitive following; so Psh. and Hkl., as *e.g.* Mk. vii. 15). For *ἔξω*, S (iii. 12, xxii. 15) uses ܠ̈ simply. Σ follows like usage, but here reads *ὄπισθεν*.

ܟ̈ܬ̈ = *κατεσφραγισμένον*] So ܟ̈ܬ̈ (which in Psh. means to *sink*) = *ἐσφράγισεν*, xx. 3; also Σ in both places as Hxp. sometimes. Everywhere else, both versions make *σφραγίζω* = ܚ̈ܬ̈ (as Psh. and Hkl. always). S uses the latter word where the sealing *confirms* (yet hardly so, x. 4, xxii. 10), the former where it *closes*. So likewise S uses ܟ̈ܬ̈ = *σφραγίς* here and throughout; except vii. 2, ix. 4, where ܟ̈ܚ̈ܡ

and so Hxp. (not Psh.) in the pll., Prov. xxv. 22: else in Psh. and Hkl. ס always = *κρανίον*, in Hxp. = *κορυφή* (Ps. vii. 17). Elsewhere used in S only of beasts (ix. 17 (*bis*), xiii. 1 (*bis*), 3); never in Σ.

5. ܐܝܬ = *λαμπάδες*] Σ, ܠܦܝܕ, and so viii. 10 (the only other instance of λ. in Apoc.), where S has ܟܒܪܝܬ. Both Psh. and Hkl. always render as Σ. Elsewhere in S ܐܝܬ is an adjective: but we find it in Σ = *φωστήρ*, xxi. 11 (as Phil. ii. 15, Psh. and Hkl.), where S has ܐܝܬ (elsewhere = *φῶς*).

6. ܟܪܘܣ = *κρυστάλλῳ*] So xxii. 1. In both places Σ merely transliterates the Greek word (which does not occur else in N.T.); and so Psh. and Hxp., Isai. liv. 12, Ezek. i. 22 (where Targ. of Jonathan has גליד). S seems to render it mistakenly as if meaning *ice* (so always ܩ in Psh. O.T.); but in expressing *κρυσταλλίζοντι* (xxi. 11) uses the same transliteration as Σ. In the inedited *Commentary* of Barsalibi on Apoc. (Brit. Mus., Rich. 7185, fo. 2*r*°, line 3), which follows the text of Σ, I find, *in loc.*, the ܟܪܘܣܛܠܠܝܢ of Σ, with the note, ܟܪܘ ܣ.

ܚܝ = *ζῶα*] *Stat. absol.*, as often in S, and so Barsal. *in loc.*; also Psh. (not Hxp.), Ezek. i. 5: never in Σ, nor Psh. N.T., Hkl., or Poc., all of which uniformly use *stat. emph.* ܚܝܬܐ. S also uses ܒܗܡܬ as = *θηρίον*, in which sense Σ always writes ܚܕ ܒܗܡܬ, as Hkl. and Hxp. *passim*; and Psh., Deut. xxxii. 24. The word is always fem. in S, as (apparently) in Psh., Hkl., and Poc.; but Σ makes it masc. when = *θηρίον*, except xi. 7 (where the symbolic Beast is first introduced), and xviii. 2. See *Thes. Syr.*, *s.v.*

ܕܒܠܘ ܚܕ] Σ and Hkl. ins. ܠܗ after this verb: S and Psh. apparently never; nor does Hxp., Ezek. i. 18. x. 12.

7. Note that S here, and habitually, expresses the ordinal numbers by the cardinals with ܕ prefixed (and so Barsal. here and often); but see note on ii. 11 for an important exception: Σ, in adjectival form.

ܩܕܡ = *τὸ πρόσωπον*] So S habitually, but see x. 1, and note there: Σ always ܩܕܡܝܐ, as Hkl. (but Barsal. here as S). In Psh. N.T. both are used. In Ezek. i. 6, &c., Psh. as S; Hxp. as Σ.

8. ܐܪܒܥܬܗܝܢ = *τὰ τέσσαρα*] So Σ (also vi. 6, where S *om.*). This coincidence is notable, the form being an unusual one; in Psh. N.T. (also Hkl.) only Mk. xiii. 27: but Psh. and Hxp. have it in the pll., Ezek. i. 16.

ܗܘ ܕܐܝܬ ܠܗ ܕܝ] Possibly this was originally a gloss (erroneous)

3. ܚܙܝ = ὁράσει (*bis*)] Cp. for this word Ezek. i. 5 *et passim*, Psh ; also (= ὅρασις) Hxp. S uses it else only x. 1, where it = πρόσωπον. Σ gives ܚܙܘ here ; but ܚܙܝ ix. 17 (the only other instance of ὅρασις in Apoc., where S om.). In this latter place ὅρασις means *a vision* (ὅραμα, which usually = ܚܙܝ in Psh. and Hkl.). Else, ὅρασις in N.T. occurs only Act. ii. 17, = Joel ii. 28, in which places Psh. renders ܚܙܘܬ ; as also Hxp. (Joel) : but Hkl. (Act.), ܚܙܝ.

ܡܚܫ] Wrongly written ܡܚܫ in all other instances in S, viz., xxi. 11 (where Σ [*d l p*] has ܡܫܚܐ, as here), 18, 19 (Σ, ܡܫܚܐ). Psh. as S here, Exod. xxviii. 20 [18] ; but Ezek. xxviii. 13, as Σ *d l p* here (Hxp. in both places, ܡܫܚܐ [so Σ *n* here]).

ܣܗܕܐ] So xxi. 20, where the word recurs : Σ, ܣܗܕܐ here, ܣܗܕܐ there. Cp. Ezek. xxviii. 13, (Psh. as S ; Hxp. as Σ here).

ܪܟܒܐ ܕܝܫܦܐ = ἴρις] Cp. ܪܟܒܐ ܕܝܫܦ (x. 1) : Σ in both places, ܪܟܒܐ ; ep. Ezek. l. 28 (Psh. and Hxp.), for a like rendering (but with ܕ for ܪ) of *τόξον ἐν τῇ νεφέλῃ*. No other instance of ἴρις in N.T.

ܪ ܣܡܪܓܕ] S uses this form, or the *constr.*, sing. or pl. (ܣܪܓ, verse 4 ; ܣܪܓ, v. 11), indiscriminately, for *κυκλόθεν, κύκλῳ* : also ܒܣܪܓܐ, iv. 8. Σ has ܠܣܡܪܓ in the last-named place : in the other places as here, only prefixing ܒ for *κυκλόθεν* and omitting it for *κύκλῳ*. The first three renderings are to be found in Psh. (ܣܪܓ in O.T. only) ; but not the two of iv. 8 ; both of which occur in Hxp. ; the latter also with slight variation, in Hkl., Lk. ix. 12.

ܪܗܛܝܢ] So again xxi. 19 ; and so Σ [*d p* ; *l n*, ܪܗܛܝܢ] here : but ܣܗܛܝܢ there. Psh. as S, Ezek. xxviii. 13 ; Hxp. ܣܗ.

4. ܟܘܪܣܝܐ ܕܣܘܝܐ = τοῦ θρόνου θρόνοι] So S in every place, before and after this, except xx. 4, where the *θρόνοι* (= *seats* of judgment) are = ܟܘܪܣܝ, as Col. i. 16 (Psh.). In this verse, for the first time, Σ, which up to this renders as S (i. 4, ii. 13, &c.), introduces ܣܘܠܛܢܐ for the former—that is, for the Supreme Throne, as distinguished from the surrounding thrones ; but afterwards uses it uniformly for *θρόνος*, except xx. 4 (ܟܘܪܣܝܐ). So Psh. distinguishes, Mt. xix. 28 ; where, however, Hkl. uses ܕܣܘܝܐ only. Both have ܣܘܠܛܢܐ for *The* Throne, Mt. xxv. 31 : but it is not found elsewhere in Psh. N.T., nor (apparently) in O.T. ; in Hxp. rarely, as Ezek. i. 26.

ܪ] Obelized in Ms. ; see note on ii. 5.

ܕܡܪܫܗܝܗ = τὰς κεφαλὰς αὐτῶν] So Psh. (not Hkl.) Rom. xii. 20 ;

(*bis*), (see also xvii. 8; and cp. xiii. 12), as by Σ uniformly. The expression is not found in N.T. except in Apoc., but cp. Act. iv. 16 (Psh.).

14. ܪܫܝܬܝ = ἡ ἀρχή] So xxi. 6; but xxii. 13 (the only other instance of ἀρχή in Apoc.), ܪܝܫܐ. Σ gives ܪܫܝ in all three places. Both have ܪܫܝܬܝ = ἀπαρχή, xiv. 4. Psh. and Hkl. use all three words for ἀρχή.

15. ܒܪ ܐܝܬ] Probably to be corrected, ܒܪ ܪܝܫ.

ܫܬܝܬ = ζεστός] So Σ; and so Psh. O.T. (as Josh. xiii. 6), and Hxp. (= θερμός, Jer. xxxi. 2): in Psh. N.T. only = σεσαρωμένος (Mt. xii. 44).

ܪܘܡ ܠܐ = ὄφελον] In Psh. ἔδει is frequently thus rendered. Σ has ܠܘ [*d n p*; *l* incorrectly ܠ], found in Psh. O.T. (not N.T.). Neither rendering occurs in Hkl., but Hxp. uses the latter.

16. ܟܒܪܐ] Read rather ܟܒܪܐ: see note on Greek text.

ܪܝܫܐ] So Σ: not in Psh., Hxp., or Hkl.; but elsewhere found.

17. ܒܪ ܪܝܫܐ] Read ܪܝ for ܒܪ: see note on Greek text.

ܪܝ ܒܥܝ = χρείαν ἔχω] Elsewhere (xxi. 23, xxii. 5, only) S uses ܠ ܚܣܝܢ. Σ here gives ܠ ܒܪ ܪܥܝܢ, and similarly in the other places. Psh. uses both renderings of S (*e.g.*, Mt. iii. 14, vi. 8), never that of Σ. Hkl. sometimes renders as S here, sometimes as Σ.

18. ܕܢܚܦܛ = ἵνα περιβάλῃ] So Σ, though both render the preceding and the following subjunctives after ἵνα by fut. indic. with prefix ܢ.

ܪܥܝܐ] So Σ: not in Psh., Hxp., or Hkl.; but elsewhere, *e.g.*, Philoxenus, *Discourses*, xii., p. 522 (Dr. Budge's edition, 1894).

ܠܒܫ] So Σ; and so Psh. O.T. (2 Kin. ix. 30), and Hxp., not in N.T.

ܪܝܛܘܬܐ] Σ, with needless periphrasis, ܪܫ ܩܛܘܬܐ.

20. ܐܢ ܡܢ ] So Σ, for ἐάν τις (here only in Apoc.), elsewhere uniformly for εἴ τις. The latter, S renders by ܐ ܐܢ, ܐ ܡܢ. Psh. uses all three renderings: Hkl. mostly that of Σ.

ܕܠܒܫ] Σ has the more usual ܠ as prefix.

21. ܐܠܒܫ .... ܠܒܫܐ] S (with Σ) in these two instances uses this form properly for emphasis; but (between) writes ܐܢ, not as Σ ܐܠܒܫ ܐܢ, where there is no emphasis.

IV. 1. ܥܡ ܕ = μετά] So usually in S, at the beginning of a clause; elsewhere, ܥܡ simply. In Psh., ܕ ܥܡ is rare; rarer in Hkl.; never in Σ.

ܫܠܚ = ἐλάλησε] Probably we ought to correct by prefixing ܐ, as Σ [*n*; *d p* ܐܡܬܠܚ; *l* wrongly ܐܡܬܠ].

ܒܥܝ = δεῖ] So S throughout (except i. 1, where see note); more fully ܐܝܬ ܒܥܝ, x. 11: Σ always ܐܬܝ, as Psh. sometimes and Hkl. usually,—also 2 Pet. iii. 11 (Poc. with Hkl.). Peculiar to S.

ptcp. (of *ethpa.*) is not elsewhere found in S, nor in Σ [in xi. 3 it is wrongly given by De Dieu, against his own Ms.] In all other places S uses instead ptcp. of *pa.* or *aph.*, or *peîl*: Σ, ptcp. *pa.* or *aph.*, never *peîl*. But in both versions the infin. of *ethpa.* occurs, verse 18; the fut., xix. 8. For the verb, see on i. 12. Psh. (N.T.) mostly avoids it; but the *peîl* is found Mk. xiv. 51, xvi. 5, and the *ethpa.*, Act. xii. 8. The usage of Hkl. agrees with that of Σ.

ܐܬܚܠܨ = ἐξαλείψω] So S where ἐξαλείφω recurs, vii. 17, xxi. 4. Σ agrees, here and vii. 17, (but reads xxi. 4 otherwise). So also Psh. (O.T.) and Hxp. sometimes, as Ps. li. 1, 9 [l. 3, 11]. But Psh. N.T. renders by ܡܚܐ in the only two places where ἐξαλείφω occurs (Act. iii. 19, Col. ii. 14); as also Hkl.; and so Psh. O.T. often, as Exod. xxxii. 32, Ps. lxix. [lxviii.] 28 [29], where however Hxp. uses ܐܬܚܠܨ.

ܣܦܪܐ ܕܚܝܐ = τῆς βίβλου] So xvii. 8, xx. 12 (*ter*). In all other places, S renders βίβλος, and βιβλίον, by ܣܦܪܐ; Σ always, as also Hkl. Note that where S uses ܣܦܪܐ ܕܚܝܐ, it is the Book of *Life*, or of *Judgment*; but the Book of *Life* is ܣܦܪܐ, xiii. 8; and so in Phil. iv. 3 (Psh.). Psh. uses both renderings: in Exod. and Ps.; *ut supr.*, Psh. has ̄ܣ; Hxp., ̄ܚ.

7. ܐ ܠܐ ... ܠܐ (*bis*)] With ptcp., = οὐδείς with 3 pers. sing. pres. indic. So S mostly; as Psh., Isai. xxii. 22 (here cited): but see ii. 17, iii. 8, xiv. 3, for the usual ܠܐ ... ܐܢܫ which Σ uniformly gives. Psh. (N.T.) renders as Σ usually (but see Mk. x. 18, 29, &c.); Hkl. apparently always.

8. ܡܟܝܪ] Accurately, ܡܟܝܪ; see ii. 2.

10. ܐ ܚܠ = ὅτι] So v. 9, xii. 12; but Σ gives the more usual ܐ ܕܠ; as S, verse 8 and generally. Cp. Lk. xiii. 14, (Psh. as S here; Hkl. as Σ).

ܕܚܫܒ] Masc., agreeing with ܚܫܒܢܐ. So S consistently, omitting ܐ ܡܚܫܒ (fem.) after ܡܢ,—see note on Greek text. Σ also has ܕܚܫܒ, though it reads ܐ ܡܚܫܒ. Therefore, unless Σ follows a reading τῆς ὥρας τοῦ πειρασμοῦ τοῦ μέλλοντος (for τῆς μελλούσης,—unknown to all authorities), we have here clear evidence that Σ is based on S.

ܕܐܬܝܫܒ = τῆς οἰκουμένης] So again xvi. 14; (but ܐܬܝܒ, xii. 9, the only other instance of οἰκουμένη in Apoc.). So Psh. O.T., sometimes; but in N.T. only (without ܐ) Rom. x. 18, as in Ps. xix. [xviii.] 5 (Psh., = תבל; = οἰκουμένη, LXX; but ܐܬܝܫܒ, Hxp.), whence it is cited in that place. In Psh. N.T., οἰκουμ. usually = ܐܬܝܒ, or ܥܠܡܐ: in Σ always = ܐܬܝܫܒ (unknown to Psh. but found in Hxp.) and in Hkl.

ܐܬܝܒ ... ܕܥܠ ... ܕܥܠ = τοὺς κατοικοῦντας ἐπὶ τῆς γῆς] So S usually, and Psh. O.T. (Hxp. rarely); but the phrase is rendered literally, xiii. 14

i. 8 (= Ps. xlv. 6 [xliv. 7]), where it has ܫܒܛ, with Psh. and Hxp. S (not Σ) makes ܫ = φυλή. v. 5 (where see note), xxi. 12, only.

ܡܫܟܢ] *Stat. constr.* (so Mk. vii. 4), as Psh. of Ps. ii. 9 (here cited): Σ uses *stat. emph.* followed by ܐ, as Hxp., *ib.*

ܣܒܪܝܟ = συντρίψετε] Rather συντρίβετε (-τε for -ται),—see note on Greek text for an explanation of the difficulty attaching to these words. Another solution would be to read ܐܢܘܢ ܣܓܪ = συντρίψεις αὐτούς (Ps. ii. 9, LXX; so Hxp.). Σ has ܬܫܒܪܝܢ (= συντριβήσεται).

Psh. (N.T.) uses ܣܓܪ, Lk. ix. 39, Rom. xvi. 20, = συντρίβω: but Psh. (O.T.) has ܢܓܘ, Ps. ii. 9. The agreement of S, here and rarely elsewhere, with Hxp. rather than Psh. may be a token of the hand of Polycarpus, whose version of O.T. was the basis of Hxp. (See Assemani, *B.O.*, tom. II, p. 82; also Smith's *Dict. of Christian Biography*, vol. IV, pp. 431, 433, *s.v.* Polycarpus (5): also Dissertation, Part I, *supr.*, p. xevii).

28. ܟܝܦܐ ܕܚܕܐ] *Stat. constr.*; and so xxii. 16 (ep. Job xxxviii. 7, Psh.). Σ has in both places *stat. emph.* followed by ܟܝܦܐ (adjective) [so *d n p* here; *l* writes ܟܝܦܐ (noun), wrongly].

III. 1. ܡܣܝܐ] Note the pl., *stat. absol.* (fem.) here and iv. 5 only: never in Σ; rarely in Psh., as Lk. xi. 26. Elsewhere, S uses *emphat.* ܟܣܝܐ, as Σ; once ܟܬܣܝܐ, xxii. 6.

ܬܘܒ ܟܝܢ = ζῶν εἶ = ζῇς] Adject., *stat. emph.* Σ has ܣܓ (*stat. absol.*), so that the usage of the two versions is here inverted.

2. ܟܝܢ ܓܒ = γίνου γρηγορῶν (an Aramaism)] A verbally exact rendering of the Greek: Σ gives ܐܬܪܬܟ = γρηγόρει (the versions again, as in last note, exchanging characters). See Mk. xiii. 37, where Psh. expresses γρηγορεῖτε as S here; Hkl. as Σ.

ܬܘܒ ܐܬܟܝܠ ܕܐܟܝܠ ܟܐܝܢ] This would be = τὰ λοιπὰ αὐτῶν ὅτι ἔμελλες. Probably we ought to om. the second ܐ so as to restore ἃ (for αὐτῶν ὅτι), with all Greek authorities. See note on Greek text.

3. ܢܛܪ = τήρει] So Psh., Lk. xi. 35, = σκόπει. S renders intransitively, "take heed," which is hardly defensible: Σ (better), ܬܘ = "keep" [what thou hast heard], transitively.

4. ܠܒܘܫܟ = τὰ ἱμάτια αὐτῶν] So S throughout: Σ uses ܠܒܫ instead (except xvi. 15; xix. 13, 16). In both versions ܟܠܝ = σκεῦος (ii. 27, xviii. 12). The usage of Psh. and of Hkl. as to these words varies.

ܡܥܝܡ] Perhaps an error for ܡܥܝܪ.

5. ܡܬܟܣܝ = περιβάλλεται] Lit., περιβεβλημένος: so Σ. This

ܬܒܘ = *μετανόησον*] Σ uses ܬܒܝܢ here and mostly (but ܬܒ, verses 5, 21; as also ix. 20, 21): S always as here, except verse 22. So Phs. and Hkl., making ܬܒܝܢ = *μεταμέλομαι*.

16. ܥܓܠ = *ταχύ*] So S everywhere except xxii. 7 [?] and 20, where it gives ܒܥܓܠ, which is the proper equivalent of *ἐν τάχει*;—so both versions, xxii. 6 as well as i. 1. For *ταχύ* Σ here and always gives ܒܥܓܠ (without ܒ); and makes ܥܓܠ = *εὐθέως* (iv. 2, as S also there; Psh. similarly). In Psh. also, ܒܥܓܠ with or without ܒ stands for *ταχύ*, *ἐν τάχει*: Hkl. varies.

17. ܒܥܪܐ] Read ܒܥܪ ܐܢ, as Σ. Cp. verse 7.

ܒܥܪܐ] Read ܒܐܪܥ, as Σ. See notes on Greek text of this verse.

ܫܒܩܢ] (See verse 10). (i) Read instead, ܫܒܥܒܕ, as Σ. (ii) After this word there is an omission, for which see note on Greek text. If this be chargeable on the Syr. text, the words ܫܒܥܒܕ ܡܢ ܥܠ ܫܒ are to be subjoined, as in Σ.

ܥܒܕ . . . . ܥܒܕ] Read ܒܥܒܕ . . . ܥܒܕ, as in Σ. These misreadings are probably the result of an editorial attempt to give sense to the Syr. text which the accidental errors pointed out in the preceding notes had made unintelligible.

21. ܠܐ ܡܬܒܥ] Perhaps only a loose rendering for ܬܒܝܢ.

23. ܠܒ . . . . . ܟܝ] So the pll., Jer. xvii. 10 (Psh.; not Hxp.): Σ (with Hxp.), ܠܒ̈ܒ; but (with Psh.) ܟܝ for ܟܒ of Hxp.

ܠܟܠ = *ἑκάστῳ*] So xxii. 12, as Lk. ii. 3 (Psh. and Hkl.); elsewhere ܟ ܠ (occasionally with a second ܠ where ܡ follows; once ܠ ܠ without ܟ, xx. 13), as Σ uniformly, and Hkl. usually,—also in Joh. vii. 53 (*Peric. de Adultera*): Psh. mostly renders by ܟܠ ܟܠ, very rarely (as Hebr. xi. 21) as Σ.

On mg. of this verse is written in small estrangelo character, apparently *prima manu*, ܬܬܒܕ ܟܝ ܒܐ ܕܐ ܐ, with a small obelus prefixed, but no mark in text for place of insertion.

24. ܠܥܡ = *τοῖς λοιποῖς*] S always uses ܥܡ thus; simply, as here (with Psh.), or with ܕ prefixed. Σ mostly prefixes demonstr. pron. and ܕ, as here, ܗܠܝܢ ܕܡ, (with Hkl.).

27. ܥܒܕ = *ῥάβδῳ*] So S always: Σ, always ܩܠܒ; but Hxp. as well as Psh. gives ܥܒܕ, Ps. ii. 9 (here cited). Psh. (N.T.) usually renders as S; but as Σ, 1 Cor. iv. 21 (where the sense is lower), and Hebr. xi. 21 (= Gen. xlvii. 31, so Psh.). Hkl. always as Σ, except Hebr.

its margin, and one (in Jude 7) interpolated into the text. And it may safely be inferred from what has been shown above (i. 1–8, note) that the scribe of our Ms. must have had at hand a copy of Σ. But on the other hand it is to be observed that S, though it agrees with Σ as regards the leading word ܐܬܝܗܒ of the first member of the conflate reading, differs from it not only in omitting the ܘ before ܕܝܢܐ, but also in omitting ܕ after it, and in inserting ܐ before the preceding ܕܐܬܪܥ and omitting ܕ ܠܟܡ after it,—all which three variations imply a different Greek original (see note on Greek text).

But the true explanation of the facts proves to be that S here represents a conflate *Greek* text. The ms. 152 of Apoc. (Vatican, 370) reads here (see *supr.*, Part I, p. 49, note on ii. 13), *ἀντείπας* [*sic*] *ὁ μάρτυς μου ὁ πιστός, ὅτι πᾶς μάρτυς πιστός*. We may therefore conclude without hesitation that the original of S contained here an interpolation almost identical with that of ms. 152 (see Greek text), and that ܕ ܠܝ = *ὅτι* here, as iii. 8 *infr.*, *et passim*.

The coincidence between S and Σ in the use of the unusual verb ܐܬܝܗܒ, and their variations in other points, are then to be accounted for by supposing that the translator of Σ had before him S (representing a Greek copy with conflate text as I have printed it), and a Greek copy (reading *ἐν ταῖς ἡμέραις αἷς ἀντεῖπας ὁ μάρτυς μου ὁ πιστός μου*); and that he followed S in its rendering of the first part of its conflate text, adapting it to the varied readings of his Greek copy.

14. ܕܬܥܠܝܬ = *τὴν διδαχήν*] So Σ here, and also verses 15 and 24 (the only other instances of δ. in Apoc.); but in the latter two places S has ܕܥܠܝܐ, thus distinguishing "teaching" in the former case, from "doctrine" in the latter. Psh. and Poc. always use ܕܥܠܝܐ = *διδαχή*: Hkl. always ܕܬܥܠܝܬ, which in Psh. = *διδασκαλία* (Tit. ii. 7).

ܒܢܝ ܝܣܪܐܝܠ = *τῶν υἱῶν Ἰσραήλ*] Note the use of *stat. constr.*, where Σ uses *stat. emph.* followed by ܕ. S, with Psh., habitually employs *stat. constr.* in a limited class of cases, of which the present is a typical example. Σ for the most part avoids it, as does Hkl. Yet Σ with S has in this verse ܕܡܬܚܙܝ ܠܗܘܢ ܕ to represent the compound *εἰδωλόθυτα*. Not so Psh., 1 Cor. viii. 1, &c.

15. ܗܟܢܐ = *ὁμοίως*] So again viii. 12 (the only other instance of *ὁμοίως* in Apoc.). In both places Σ gives ܐܦ ܗܟܢܐ ܕ. So too, Mt. xxii. 26, &c., Psh. renders as S here; Hkl. as Σ.

ferring ܐܪܡܝܐ as "*magis Syriacum*," after De Dieu (*in loc.*), who regards it as "*vere Syriacum*," and ܐܪܡܝܐ as "*Chaldaicum*."

13. ܢܓܕ] After this word, ܠܛ (cursive, but *prima manu*) is interlined.

ܐܢܛܝܦܐܣ] Correct ܐܢܬܝܦܐܣ = *ἀντεῖπας*, the translator having taken *αντειπας* (= *Ἀντίπας*) for a verb. So in Σ; *d l* need the same emendation, but *n p* give the true reading. The verb is now and then found in like sense in Psh. (*e.g.* Mt. xii. 19, = *ἐρίζω*, as also Hkl.); and so in Hxp., Esai. l. 5, = *ἀντιλέγω*, LXX.

This is another striking coincidence between S and Σ. It is hardly possible that two independent translators should have hit on ܐܢܬܝܦܐܣ as a rendering for *ἀντεῖπας*. The verb is not a familiar one, as is shown by the fact that it has been misread by our scribe, and by two scribes of Σ. It would have been more obvious to use ܐܡܪ ܒܐܦ, as Psh. and Hkl. do for *ἀντειπεῖν*, Acts iv. 14; and Hkl. again, Lk. xxi. 15 (the only other example of *ἀντειπεῖν* in N.T.).

ܐܪܡܣܘܩ] The prefix is supported only by two mss. (see note on Greek text): perhaps we ought to read ܣ̈ ܩ̈, as Σ.

ܕܠ ܠܥܕ] These words [rather ܕܠ ܠܥܕ, = *ἀντὶ* (rather *ὑπὲρ*) *παντός* (or *πάντων*)] seem at first sight to be meant to represent *Ἀντίπας*, treated as a significant appellation rather than a proper name; as S gives ܐܝܪ = *Ἀπολύων*, ix. 11, where Σ is content to transliterate the Greek: and in my Memoir, *Transactions*, *R.I.A.*, vol. xxx, pp. 397, 407, I have so explained it. Yet ܫܠܚ, rather than ܠܥܕ, would be the proper equivalent of *ἀντί* in this sense.

If this were so, the words *αντειπας* [*καὶ*] *ὁ μάρτυς μου ὁ πιστός* would be represented twice over,—

(*a*) ܐܪܡܣܘܩ ܕܠ ܐܪܡܝܐ ܐܢܬܝܦܐܣ

(*b*) ܐܪܡܣܘܩ ܕܠ ܐܪܡܝܐ ܕ[ܠ] ܠܥܕ

—and we should have to suppose,—*either*, (i) a deuterograph (or double rendering) on the part of the translator, in doubt whether to read *αντειπας* as a verb or a noun: *or* (ii) a conflation, due to a Syriac scribe who interpolated S from Σ,—or who perhaps, finding (*b*) in his text, borrowed (*a*) from Σ and placed it on his margin, whence it was transferred by a subsequent scribe to the text.

Hypothesis i would be admissible as a solution of the problem, failing a better one.

In favour of ii is the parallel fact that one of the Mss. which contain the Poc. Epistles (Amsterdam 184) has Harkleian renderings written on

ܕܢܬܒܥܘܢ] Note that S usually renders ἵνα by ܕ simply, while Σ habitually marks the final sense of the conjunction by prefixing ܟܕ, which is also the usage of Hkl., but not of Psh. In S, ܟܕ occurs in this sense, xiii. 13; else only = ὡς (iii. 21, and xviii. 6). We have ܐܝܟ = πῶς, iii. 3.

ܝܘܡܡܐ] So S always (*absol.*), even before a numeral, for pl. (anarthrous) of ἡμέρα; and so too Psh. sometimes: but else, ܕܝܘܡܡܐ (*emphat.*, as Psh. usually), ii. 13, ix. 6, x. 7, xi. 6. In these four places Σ agrees;—a notable coincidence: whereas here (and xi. 3, 11) it gives ܝܘܡܐ (not found in S; once only, Gal. iv. 10, in Psh. N.T.; but sometimes in Hkl. and Hxp.)—never ܝܘܡܡܐ.

11. ܐܬܕܝܢ = ἀδικηθῇ] Σ, ܐܬܚܒܠ. Usually ܐܬ in *pe.* = ἐρίζω (so 4 Kin. xiv. 10, Hxp.): elsewhere in S and Σ, and Psh. N.T., it is found only in *aph.*—So, vi. 6, and throughout S, ܐܬܝܩ = ἀδικῶ, (except xxii. 11 (*bis*) where see note); and so in Psh. and Hkl. once, Lk. x. 19. Hence it follows that ܐܬ (*pe.*) = ἀδικοῦμαι, as here; but this meaning is unrecorded in the Lexicons. Σ varies in its rendering of ἀδικῶ: see note on xi. 5.

ܬܢܝܢܝܐ = δευτέρου] S and Σ agree in this rendering only here, xx. 6, xx. 14, and xxi. 8,—the four places where the "second *death*" is spoken of,—a signal instance of their close affinity. Note that ܡܘܬܐ ܬܢܝܢܝܐ occurs twice in Aphraates (*Demonstr.* vii. 25; viii. 19). Yet, as Parisot points out (*Praef.*, cap. III, p. xliii), he may have derived the phrase from the Targums. Elsewhere, S always uses ܬܪܝܨܝܐ, and Σ (except xix. 3, where ܬܪܝܨܝܐ = advb. δεύτερον) ܬܢܝܢ. In Psh. N.T. ܬܪܝܨܝܐ is generally found, and likewise in O.T.; ܬܢܝܢ and ܬܢܝܢ nowhere in N.T.; the former now and then, but the latter seldom (if ever), in O.T. But in Hxp. and Hkl. ܬܢܝܢ is frequent.

On examining Ceriani's photozincographic reproductions of the Ambrosian Mss. of the Psh. and Hxp. O.T., I find many instances of ܬܢܝܢ in the latter, but none of ܬܢܝܢ. In the former, "second" is not once rendered ܬܢܝܢ in the Book of Genesis; twice ܬܢܝܢ (vi. 16; xxxii. 19); usually ܬܪܝܨܝܐ or ܬܝܬܝܐ.

Probably ܬܢܝܢ is a formation of the later Syriac, and = ܬܪܝܨܝܐ exactly, as expressing the ordinal; while ܬܢܝܢ, in the four places cited (cp. also Eccl. iv. 15, Psh.) means "repeated" (in order), "succeeding" (as *secundus*) rather than (numerically) "second";—so in Psh. the title ܬܢܝܢ ܢܡܘܣܐ for Deuteronomy. If so, Schaaf (*s.v.*) is wrong in pre-

in S as in Psh. O.T. (= לאמור), not N.T., nor in Hkl.; Σ, here and usually, gives participle.

20. Note that the stop before ܐܡܪ is a scribe's error.

ܐܡܪ] Σ, ܐܡܪ ܐܢܐ. S prefers to represent the copula by the personal pronoun (enclitic), or to omit it.

II. 1. ܒܝܕ = ἐν μέσῳ] Here only in S: nowhere in Σ; rare in Psh. N.T.; rarer in Hkl.; but used = ἐν, 2 Pet. ii. 8 (Poc. and Hkl.).

2. ܡܟܝܠ] More correctly ܡܟܝܠ, = ܒܐ ܪܟܝܠ, which Σ gives. So ܪܟܝܠ (*peîl*) is to be written, iii. 8, vii. 9, xv. 8.

ܠܢܦܫܢ = ἑαυτούς] So in S usually, as in Psh.: Σ, ܠܓܒ ܠܓܒ, here and elsewhere, as Hkl.

5. ܢܦܠ = ἐκπέπτωκας] Lit., ἐξεβλήθης (as Mt. viii. 12 (Psh.): cp. ܐܦܩ = ἔκβαλε, xi. 2 *infr.* Σ has ܢܦܠ, probably reading πέπτωκας (see note on Greek text).

ܐܢ ܗܘܐ = εἰ δέ] In iv. 4, &c., ܐܢ preceded by ܘ, where no δέ corresponds in the Greek, is obelized in Ms.; see note on Greek text.

ܠܐ = ἐὰν μή] So verse 22, also (= εἰ μή) verse 17, and elsewhere; but also ܐ ܠܐ sometimes for εἰ μή. Σ here (and usually) writes ܠ ܐ, as Hkl.; Psh. varies.

6. ܡܫܒ] Present, = ܒܐ ܐܫܕ = μισεῖς, as Σ.

7. ܡܡܠܠ = λέγει] Except in this recurring sentence, S makes ܡܠܠ = λαλῶ, and ܐܡܪ = λέγω: as does Σ, here and uniformly.

8. ܐܒܘ = καὶ ζῶν] Read ܐܒܘ (as Σ) = καὶ ἔζησεν. Cp. iii. 1.

9. ܐܬܐ (*bis*)] For the more usual ܐܬܝܐ; so also iii. 9. Σ gives the longer form here; but at iii. 9 [*d p*; not *l n*] the shorter.

10. ܐܟܠܡܐ = ὁ διάβολος] So S uniformly, as in Psh.; and so Σ here, and xx. 10: but in the other three places where δ. occurs in Apoc., Σ has ܐܣܛܢܐ, which is frequent in Hkl.; never found in Psh.

ܐܒܝܢ = βάλλειν] Σ, ܠܡܫܕܪ. S often prefers to represent the infinitive thus, especially when a purpose is indicated, by a fut. with ܢ prefixed; while Σ renders by infin. with ܠ prefixed, as here,—as S does in ordinary cases; *e.g.* in the earlier part of this verse.

ܐܥܒܕ ܒܝܬ = φυλακήν] So (but without ܒܝܬ) xx. 7; but xviii. 2 (the only remaining instance of φ. in Apoc.), ܐܒܝܠ; as also Σ, which gives ܐܒܝܠ ܒܝܬ here and xx. 7, as Hkl. usually does. Psh. generally uses instead ܐܫܡܪ ܒ; but ܐܥܒܕ (without ܒܝܬ) = φυλακή, Hebr. xi. 36.

ܒܪ ܐܢܫ = *υἱῷ ἀνθρώπου*] Σ, ܒܪ ܐܢܫ ܗܘ (as Psh. and Hkl., Mt. viii. 20, &c.);—better, for S rather renders *ἀνθρώπῳ*. Cp. xiv. 14 (the only other instance of *υἱὸς ἀνθρ.* in Apoc.), where the same difference recurs. So Hxp. renders as Σ, Ezek. ii. 1, &c.; Dan. vii. 13: Psh. as S, in Ezek.; in Dan., ܒܪ ܐܢܫ.

ܦܘܪܫܢܐ = *ποδήρη*] So Hos. iii. 4, = אפוד (Psh.: also Hxp. [Theodot.]). Σ gives ܣܘܬܪܐ here; and so Hxp. renders *ποδήρης* of LXX, Exod. xxviii. 27 [31] (= אפוד), and Ezek. ix. 2 (= בדים). The latter passage seems to have been in St. John's mind here. Observe how the rendering of S brings out the *priestly* aspect of Him whose appearance is described.

ܙܝܢܐ = *ζώνην*] So xv. 6; and so Psh., Ezek. ix. 2 (ܚܫܐ), Mt. iii. 4. Σ has ܡܬܢܐ here (wrongly taken as pl. by De Dieu) and ܚܨܝܐ [*n*, ܚܨܪܐ], xv. 6. So ܚܨܪܐ, ܡܬܢܐ, Ezek. and Mt. as above (Hxp. and Hkl.).

15. ܠܒܢܢ] Not elsewhere found; nor recorded in Lexx.: Σ has ܠܒܢܢ.

ܡܬܒܢܩ = *πεπυρωμένῳ*] S treats this participle as relating to *χαλκολιβάνῳ*. Σ follows the same reading (see note on Greek text) and construction, but renders by ܡܬܥܠܚ. For ܡܬܒܢܩ, cp. xvi. 8 (ܢܒܩ), also xvi. 9 (ܚܡܐ), and notes; see also note on vii. 16.

16. ܣܘܝ] (i) By error, for ܒܢܛܐ = *ῥομφαία*; probably a gloss (cp. Eph. vi. 17, *τὴν μάχαιραν τοῦ Πνεύματος*) transferred into the text of the Syriac; not of the Greek, for *ὀξεῖα* (fem.) would forbid *πνεῦμα*, whereas both Syr. nouns are fem. (ii) Σ renders by ܣܝܦܐ (which is common in Psh., and habitual in Hkl.) here and throughout: S elsewhere always by ܒܢܛܐ, which in Psh. is not rare in O.T., and in N.T. = *μάχαιρα*, as Mt. x. 34; cp. also 2 Pet. ii. 12 (Poc.), where it = *ἄλωσις*.

ܚܙܘܬܗ = *ἡ ὄψις αὐτοῦ*] Not elsewhere in S. Σ (which renders by ܚܙܝܐ here, as Hkl., Joh. xi. 44) uses ܚܙܘܬܐ, iv. 3 only, for *ὅρασις*. It occurs Lk. xxiii. 48 (Psh. and Hkl.) = *θεωρία*: 2 Pet. ii. 8 (Poc. and Hkl.) = *βλέμμα*.

ܕܡܬܚܙܐ] The ptcp. following is fem., here and in Σ (though the verbs are different); whereas elsewhere neither version treats ܟ as fem.,—a notable coincidence. But while S, consistently, writes the next word ܫܠܡ, Σ has ܫܠܡ ܗܘ.

17. ܠܡܐܡܪ = *λέγων*] This gerundive use of infinitive is frequent

10. ܒܪܘܚܐ = ἐν Πνεύματι] Σ, ܒܪܘܚ. S (with Psh.) prefers *stat. absol.* in rendering anarthrous nouns: Σ (with Hkl.) indiscriminately uses *emphat.* ܕܐܬܪܥܝܬܐ] Σ, ܕܐܬܪ; but ܕܐܬܪ [marg. of *n*, (*prima manu*)]. Note that Psh. writes as S, ܕܐܬ ܪܥ; Hkl., ܕܐ ܬ ܪ ܥ.

11. ܐ ܗܠܝܢ = ἄ] This pronoun so used (especially in plural) is characteristic of S; as likewise of Poc., and of Phx.: Σ (though here it has ܐ ܗܘ ܕܡ = ὅ) habitually uses ܐ ܗܠܝܢ or ܐ ܕܝ; which are rare in S, but frequent in Hkl., and in Hxp.

ܒܪܝܬ] So Σ *n*. Not preterite, but = ܒܪܐ ܗܘܐ, which Σ *dlp* give.

ܟܕܐܝܬ] So ii. 8 (ܐ for ܫ): ep. ܐܬܟܢܫ, iv. 3; ܐܬ, vi. 12.

ܠܡܫܕ ... ܫܕܚܝܬ] Cp. ii. 12, ܫܕܚ; iii. 14, ܠܡܫܕ.

12. ܚܠܦ ... ܐܦܟ = ἐπέστρεψα ... ἐπιστρέψας] S renders inconsistently here: Σ has ܐܦܟܐ in both cases (better). For ܦܟ (= *στρέφω*, transitive) see xi. 6. Cp. Mt. xii. 44, Lk. i. 56, &c. (Psh. and Hkl.), and 2 Pet. ii. 21, 22 (Poc. and Hkl.), where it = ἐπι[ὑπο-]στρέφω, intrans., as here; also Esai. xlv. 13 (Phx. and Hxp.). For ܚܠܦ in this sense, see Job xxiii. 9 (Psh.); xxx. 15 (Hxp., = ἐπιστρέφομαι, LXX); Lk. ii. 43 (Hkl., = ὑποστρέφω): it usually = περιβάλλω (see iii. 5 *infr.*).

ܠܚܙܐ = εἰδέναι (for βλέπειν)] Σ renders ܠܡܚܙܐ, literally.

ܡܠܐ] Not as Σ with prefix ܠ; see note on verse 3, and ep. 20.

ܐ ܡܢܐ = ἥτις] Σ, ܐ ܡܢܐ ܕܡ, here and elsewhere (but see note on verse 7), as Hkl. usually.

ܚܢܩ = λυχνίας] Note the *stat. absol.* (*after* cardinal number; but ep. verse 20 (*bis*), ii. 1); also xi. 4; a form not found in Psh., nor recorded in *Thesaur. Syr.*: but for τῶν λυχνιῶν (verse 13) ܕܐܬܢܪ; and so verse 20 (*bis*), ii. 1. Σ has ܕܐܬܢܪ throughout.

13. ܐ ܕܐܬܟܬܒ] So Σ (as Hkl. mostly), here and throughout, except xix. 17: S elsewhere always uses the word in *stat. constr.*, with prefix ܒ, or without it (as Psh., Mk. vi. 47, &c.).

ܐ ܕܐܬܦܝ ܒܪ] Lit., ὡς ὁμοίωμα (with gen.),—for ὅμοιον (with dat.); ep. Ezek. i. 5, 22, 26, x. 1, (Psh. and Hxp.). So S in most cases, or without ܒܪ, or with ܒ or ܐ instead (i. 15, iv. 7, ix. 7). Σ renders exactly, ܠ ܕܐܬ, here and usually, as Psh. N.T., and Hkl.; but sometimes as S (*e.g.* ix. 7, but see note there). S also (see iv. 3) uses ܐܬܐ (*stat. constr.*) without ܐ or ܒܪ (ep. Lk. iii. 22, Psh., not Hkl.): again (iv. 6) ܐ ܕܡܦܐ ܒܪ; again, sometimes as Σ. See iv. 7 for variety of rendering.

ix. 13, 2 Tim. iii. 15; as also in Hxp., Dan. i. 2, 1 [3] Esdr. i. 39, &c.; again = ἱερατικός, 1 [3] Esdr. iv. 54, v. 44,—cp. Act. iv. 6 (Hkl.). Note, that 1 [3] Esdr. is Syro-Hexaplar, though printed in Walton with Psh. from the Bodleian Mss., Poc. 391 (A.D. 1614), and Or. 141 (A.D. 1627). It is not found in the older Mss. of Psh.

ܠܥܠܡ ܠܥܠܡܝܢ = εἰς τοὺς αἰῶνας τῶν αἰώνων] So Σ [*d*; but *l p* point both words as pl.]. Elsewhere S always renders this phrase by ܠܥܠܡ ܥܠܡܝܢ (as Psh.); Σ usually as here (as also Hkl.).

7. ܐ ܗܢܘܢ ܕܒܥܝܢ = οἵτινες] So Σ: nowhere else in S, which uses ܐ ܕܥܠܡ, for οἵτινες: Σ usually gives ܐ ܕܒܥܝܢ ܗܢܘܢ when the antecedent denotes persons. So Hkl., Act. ix. 35.

ܕܐܡܪ . . . . ܐܡܪ] Cp. Psh., and Hxp. [Aquila and Theodot.], in Zech. xii. 10 (the passage here followed): also Psh. and Hkl. in Joh. xix. 37 (Zech. quoted), for ܐܡܪ; in Mt. xi. 17, for ܐܡܪ.

ܥܠܡ] So Σ [*n*, which begins here; but ܠ, *d l p*].

8. ܗܘܐ ܠܐ] Note that here, and in the parallel, verse 17, S and Σ express the substantive verb; but Σ only (not S) in xxi. 6, xxii. 13.

ܕܐܒܕ] Σ om. prefix.

9. In this verse occur the first substantial differences between S and Σ, both as to underlying Greek text, and as to rendering.

ܚ ܕܐܚܝܢ ܒܪ = συγκοινωνὸς ὑμῶν] Lit. υἱὸς κοινωνοῦ ὑμῶν: Σ, ܐܠܦ ܕܐܚܝܢ = κοινωνὸς ὑμῶν. Here (i) the rendering of S is more idiomatic: cp. (in Psh.) for like renderings of Greek compounds of σύν, Lk. i. 58 (συγγενής); Act. xiii. 1 (σύντροφος); Phil. iv. 3 (σύζυγος). It seems, however, that ܚ ܕܐܚܝܢ ܒܪ would be more consistent with analogy. (ii) Apparently Σ read κοινωνός (with many mss.), for συγκ. of S;—cp. Adler, *N. T. Versiones Syr.*, p. 78, on the lack (as he wrongly supposes) of "Harkleian accuracy" in this. (iii) S and Σ agree, against all else, in inserting ὑμῶν.

ܕܠܐ ܡܫܬܟܚ] S is supported by Σ *d l p*, against all or nearly all else, in omitting ܕܐܬܐ ܕܡܫܝܚܐ after this word; but as *n* ins. it, it ought no doubt to be restored to the text of Σ. See note on Greek text.

ܒܝܫܘܥ = τῇ ἐν Ἰησοῦ] Σ agrees (against all else) in the former prefix: but differs in supporting the addition Χριστῷ.

ܒܫܠܝܚܘܬܐ] Σ writes this word here, as in superscription, with the termination ـــܐ, and [*d l p*; not *n*] with ܐ after ܠ.

2. ܡܗܪܡܐ] Σ, ܟܗܪܡܐ.

ܐ ܡܢ ܕ = ὅσα] So Σ [*d f p*; but *f* with ∗ before ܡܢ, which word *l* om.]. For this rendering, not elsewhere used in S (yet see ii. 24), cp. Σ, ii. 24, xiii. 15, &c.; and Hkl., Mt. vii. 12, Act. iv. 28.

3. ܐܝ ܟܒܪܐ = μακάριος] So Σ uniformly (as Hkl.): nowhere else in S; see on xiv. 13, and cp. xx. 6.

ܠ ... ܒܗ ܠ] Note that it is not the usage of S to prefix ܠ to the object (other than a person) of ܥܒܕ; but in Σ, as in Hkl., it is employed indiscriminately: after ܒܗ, it is seldom if ever used in S, but usually in Σ (as sometimes in Hkl.). Cp. the parallel verses, xxii. 7, 9, 18, (S and Σ).

In general, the use of ܠ as prefix of the object is habitual in Σ (as in Hkl.), exceptional in S (as in Psh.).

ܟܬ ܒܥ ܐܝ = ὁ γὰρ καιρός] Pron. for art.; similarly verse 5 (*ter*): usual in Σ and Hkl., but rare in S and Poc., as in Psh. Cp. the parallels (to this verse) in xxii. 10; and (to verse 5) iii. 14.

4. ܫܠܡ = εἰρήνη] Cp. vi. 4 (the only other occurrence of εἰρήνη in Apoc.), where Σ renders as here, but S has ܥܠܡ. The latter is usually found in Psh., and also uniformly in Poc.: the former in Hkl. Similarly, in Phx. we find ܥܠܡ for εἰρήνη everywhere, while Hxp. has ܫܠܡ.

ܐ ܐܝ] Note that here, and in verse 8, this equivalent for ὁ is prefixed, as in Σ, to every member of the sentence; whereas in the parallel passage, iv. 8, S prefixes it only to the first, Σ (as here) to each of the three. Cp. also xi. 17, xvi. 5.

ܡܪ] Σ om. prefix here: also before ܩܕܫ, verse 7.

5. ܐܬܥܕ] Nowhere else in S: in Σ, only vi. 15 [*l n*; but not *d p*], in which place S has ܐܬܐ, which, conversely, Σ gives here; (note that ܐܬܥܕ of x. 11 is a misreading, [of Σ *l* alone]). In Psh. N.T., only Lk. xviii 18; but frequent in Hkl., Hxp., and Phx.

ܟܬܒ ... ܕܒܟܬܐ ܐܝ] S and Σ here agree against the other authorities, translating as if the Greek were ὁ ἀγαπῶν .... καὶ λύων, (for dat.).

ܟܬܒ] Σ points ܟܬܒ.

6. ܟܗܢܝܬ = ἱεράν] Or ἱερατικήν. So Σ. Here again S and Σ agree against all else, which read ἱερεῖς or -άτευμα. The adj. ܟܗܢܐ does not occur in Psh., O. or N.T.: but in Hkl. is found = ἱερός, 1 Cor.

# NOTES.

*SUPERSCRIPTION.*

A heading almost identical with this is prefixed to Σ [*flp*; but not *d*; *n* has lost its first leaf]; but it omits ܡܪܝܐ, and substitutes ܡܠܐܟ ܕܝ for ܡܠܐܟ ,ܡܪܝ ܕܐ before ܚܒܠܚܒ [*sic*].

ܚܒܠܚܒ] Cp. verse 9. Σ writes with ܐ after ܒ.

ܒܫܘܠ ] The point over ܫ is omitted in Ms.

ܠܡ] So Σ [*fl*; but ܠܐ *p*].

ܫܡܥ] So Σ [*p*; but ܫܡܥ *fl*].

I. 1–8. Note that the text of these eight verses is substantially (in verses 1, 3, and 6, absolutely) identical with that of Σ. On the one hand, it shows peculiarities of that version foreign from the usage of S elsewhere; on the other, the differences between the two texts, whether as to diction, or as to the underlying Greek, are few and trivial, such as are to be expected in two independent copies of the same text. See following notes for details. Probably the scribe of our Ms. had before him an exemplar which had lost its first leaf, and borrowed these verses, and the heading, from a copy of Σ.

1. Cp. this verse with its parallel, xxii. 6, on the following points:—

ܕܠ (*ter*)] This separate mode of rendering the possessive pronoun by ܕܠ with suffix, elsewhere exceptional in S (as in Psh. and Poc.), but habitual in Σ (as in Hkl.), is uniformly used in verses 1–8; and the proper rendering, by suffix alone, takes its place for the first time in verse 9.

ܒܢܝ] Here and throughout the eight verses (see 2, 3, 4, 7), ܒܢܝ, ܒܢܝ, and ܒܢܝ are employed according to the usage of Σ (and Hkl.), where the usage of S would lead us to expect ܒܢܝ (see note on verse 11), or ܒܢܝ (as xxii. 6).

ܕܝ = δεῖ] Nowhere else in S (see on iv. 1): uniformly in Σ; frequently in Psh. and Hkl.

## ABBREVIATIONS AND CONTRACTIONS USED IN THE FOLLOWING NOTES.

S, The Syriac Version of the Apocalypse, as printed in this book from the Crawford Ms.

S *n*, (in chap. vii.) The fragment of same (chap. vii. 1–8), contained in the Nitrian Ms., Brit. Mus. Add. 17193, fo. 14*v*°; for text of which see page 35.

Σ, The Syriac Version of the Apocalypse printed by De Dieu (1627), and in the Paris and London Polyglots and subsequent editions of the Syriac New Testament. I have used all the available authorities for this version, distinguishing them as follows:—

*d*, The Dublin Ms. (Trinity College, B. 5, 16, Ussher's), written A.D. 1625; inedited; complete.

*f*, The Florence Ms. (Library of S. Marco), said to have been written 1582; now missing, and only known in the fragment (superscription and chap. i. 1, 2) printed by Adler, *Versiones Syr.*, p. 78.

*l*, The Leyden Ms. (Cod. Scalig. 18), probably of late 16th century; the copy whence De Dieu derived his text; complete.

*n*, The Nitrian Ms. (Brit. Mus. Add. 17127), written A.D. 1088; inedited; has lost ff. 1 and 83, so that verses 1–6 of chap. i, and 6, 7 and part of 8, chap. xiv, are wanting: text (mixed with Commentary) otherwise complete down to xiv. 11, after which verse omissions occur, increasing so rapidly in frequency and extent that of the last six chapters but fourteen verses in all are given.

*p*, The Paris Polyglot text, repeated by Walton; derived in whole or in part from a Ms. or Mss. now unknown, but certainly distinct from all the above.

Hkl. The Harkleian Version of the New Testament: White's edition (1778–99); for Hebr. xi. 28 to end, Bensly's (1889).

Hxp. The Syro-Hexaplar (in some Books properly Syro-Tetraplar) Version of the Old Testament (LXX).*

Phx. The fragmentary Version of Esaias (LXX), preserved in Brit. Mus. Add. 17106, printed by Ceriani in *Monumenta S. et P.*, tom. v. fasc. i.; supposed to be part of the translation made in A.D. 508, by Polycarpus for Philoxenus of Mabug. It includes only xxviii. 3–17, xlii. 17—xlix. 18, lxvi. 11–23.

Poc. The Version of the Four Minor Catholic Epistles, first edited by Pococke, in 1630, and printed in the Polyglots, &c.

Psh. The Peshitto Version, of Old and New Testaments.†

The appended initials, A. E. J., H. J. L., distinguish the Notes suggested by the Rev. A. E. Johnston and the Rev. H. J. Lawlor, respectively.

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* For the earlier Books extant of this Version, I have used the printed texts of Ceriani (*Genesis*; 1863); Lagarde (*Exodus*, *Numbers*, *Joshua*, 3 and 4 *Kings*; 1880: also the posthumous reissue of the same, with *Genesis*, *Judges*, and *Ruth*, by Rahlfs, 1892: and 1 [3] *Esdras*; 1861), and Skat-Rördam (*Judges* and *Ruth*; 1861): for the rest, Ceriani's photographic facsimile edition of the Ambrosian Ms., C. 313 *inf.*; testing by it the printed texts of Bugati (*Daniel* and *Psalms*; 1788 and 1820), Norberg (*Jeremiah* and *Ezekiel*; 1787), and Middeldorpf (remaining *Prophets*, *Job*, and *Solomon*; 1835).

† I have used Walton's Polyglot, and Lee's editions; and (for N.T.) Schaaf's, with occasional reference to Widmanstad's.

# APPENDIX.

The following is a fragment of the version above printed, contained in the Ms. Add. 17193 (British Museum), in which it is No. 34. See Wright's *Catalogue*, vol. II, p. 992.

Fo. 14 *v°*, line 12.

VII. 1 ܐܡܝܢ
ܕܒܫܡܝܐ ܘܒܐܪܥܐ ܠܐ ܫܪܝ ܒܝܬ ܡܠܟܘܬܐ
ܕܐܠܗܐ ܕܫܡܝܐ ܘܐܪܥܐ. ܐܠܐ ܐܢ ܐܝܬ ܚܕ ܒܪ
ܐܢܫܐ ܕܢܫܬܟܚ ܠܗ ܒܥܕ ܫܘܝ ܚܕ ܒܝܬ.
2 ܫܪܝ ܠܗ ܚܕ ܠܐ ܐܠܗ ܐܠܐ ܐܢ ܐܝܬ ܠܗ ܚܕ ܒܟܠ.
ܐܠܐ ܐܢ ܐܝܬ ܠܗ ܚܕ ܐܠܗ ܐܠܐ ܐܢ ܐܝܬ ܠܗ ܚܕ
ܒܫܡܝܐ ܘܒܐܪܥܐ. ܐܠܐ ܐܢ ܐܝܬ ܠܗ ܚܕ ܐܠܗ
3 ܠܐ ܐܝܬ. ܐܠܐ ܐܢ ܐܝܬ ܠܗ ܚܕ ܐܠܗ ܐܠܐ ܐܢ
ܐܝܬ ܠܗ ܚܕ ܐܠܗ ܐܠܐ ܐܢ ܐܝܬ ܠܗ ܚܕ ܐܠܗ
ܐܠܐ ܐܢ ܐܝܬ ܠܗ ܚܕ ܐܠܗ. ܐܠܐ ܐܢ ܐܝܬ ܠܗ
ܚܕ ܐܠܗ ܐܠܐ ܐܢ ܐܝܬ ܠܗ ܚܕ ܐܠܗ. ܐܠܐ ܐܢ
4 ܐܝܬ ܠܗ ܚܕ ܐܠܗ ܐܠܐ ܐܢ ܐܝܬ ܠܗ ܚܕ ܐܠܗ.
ܐܠܐ ܐܢ ܐܝܬ ܠܗ ܚܕ ܐܠܗ ܐܠܐ ܐܢ ܐܝܬ ܠܗ
ܚܕ ܐܠܗ ܐܠܐ ܐܢ ܐܝܬ ܠܗ ܚܕ ܐܠܗ. ܐܠܐ ܐܢ
5 ܐܝܬ ܠܗ ܚܕ ܐܠܗ ܐܠܐ ܐܢ ܐܝܬ ܠܗ ܚܕ ܐܠܗ
ܐܠܐ ܐܢ ܐܝܬ ܠܗ ܚܕ ܐܠܗ ܐܠܐ ܐܢ ܐܝܬ ܠܗ
ܚܕ ܐܠܗ ܐܠܐ ܐܢ ܐܝܬ ܠܗ ܚܕ ܐܠܗ. ܐܠܐ ܐܢ
6 ܐܝܬ ܠܗ ܚܕ ܐܠܗ ܐܠܐ ܐܢ ܐܝܬ ܠܗ ܚܕ ܐܠܗ.
ܐܠܐ ܐܢ ܐܝܬ ܠܗ ܚܕ ܐܠܗ ܐܠܐ ܐܢ ܐܝܬ ܠܗ
ܚܕ ܐܠܗ ܐܠܐ ܐܢ ܐܝܬ ܠܗ ܚܕ ܐܠܗ. ܐܠܐ ܐܢ
7 ܐܝܬ ܠܗ ܚܕ ܐܠܗ ܐܠܐ ܐܢ ܐܝܬ ܠܗ ܚܕ ܐܠܗ.
ܐܠܐ ܐܢ ܐܝܬ ܠܗ ܚܕ ܐܠܗ ܐܠܐ ܐܢ ܐܝܬ ܠܗ
ܚܕ ܐܠܗ ܐܠܐ ܐܢ ܐܝܬ ܠܗ ܚܕ ܐܠܗ. ܐܠܐ ܐܢ
8 ܐܝܬ ܠܗ ܚܕ ܐܠܗ ܐܠܐ ܐܢ ܐܝܬ ܠܗ ܚܕ ܐܠܗ
ܐܠܐ ܐܢ ܐܝܬ ܠܗ ܚܕ ܐܠܗ ܐܠܐ ܐܢ ܐܝܬ ܠܗ
ܚܕ ܐܠܗ ܐܠܐ ܐܢ ܐܝܬ ܠܗ ܚܕ ܐܠܗ. ✣

# APPENDIX AND NOTES.

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[ . . . . . ]

[illegible] ✧ ✧ ✧

[This and the ensuing pages of the MS. contain the rest of the New Testament, ending with the Epistle to the Hebrews, of which the latter part is wanting, two leaves having disappeared. The last leaf of the MS., however, is preserved, and is occupied by—($r^o$), an enumeration of the sections, canons, &c., of the whole Book; and ($v^o$), the scribe's concluding note. These are as follows:—]

ܟܕ ܐܬܝܬ ܠܐ ܡܫܟܚ ܐܢܫ ܠܡ ܐܝܟ ܕܐܢܐ ܗܘܝܬ ܒܟ ܒܟ̈ܝ̈ܢ ܘܒܨܠ̈ܝ̈ܢ ܠܒܝܬ ܣܗܕ̈ܐ ܘܡܫܠܡ̈ܢ ܠܝ ܐܦ ܒܪ̈ܝ̈ܫ ܟܗܢ̈ܐ ܘܣܒ̈ܝ̈ܐ ܕܥܡܐ ܟܠ ܗܘ ܕܐܬܝ ܠܘܬ ܐܢܐ ܘܐܡܪ ܠܝ ܐܙܠ ܘܐܬܚܙܐ ܠܝ ܒܪ̈ܝ̈ܫ ܡܢ ܐܝܟ ܕܐܢܐ ܗܘܝܬ ܒܟ̈ܝ̈ܢ ܘܒܨܠ̈ܝ̈ܢ ܠܒܝܬ ܣܗܕ̈ܐ ܘܡܫܠܡ̈ܢ ܠܝ ܐܦ ܒܪ̈ܝ̈ܫ ܟܗܢ̈ܐ ܘܣܒ̈ܝ̈ܐ ܕܥܡܐ ܟܠ ܗܘ ܕܐܬܝ ܠܘܬ ܐܢܐ ܘܐܡܪ ܠܝ ܐܙܠ ܘܐܬܚܙܐ ܠܝ



ܒܪ̈ܝ̈ܫ ܟܗܢ̈ܐ ܘܣܒ̈ܝ̈ܐ ܕܥܡܐ ܟܠ ܗܘ ܕܐܬܝ ܠܘܬ ܐܢܐ ܘܐܡܪ ܠܝ ܐܙܠ ܘܐܬܚܙܐ ܠܝ ܒܪ̈ܝ̈ܫ ܡܢ ܐܝܟ ܕܐܢܐ ܗܘܝܬ ܒܟ̈ܝ̈ܢ ܘܒܨܠ̈ܝ̈ܢ ܠܒܝܬ ܣܗܕ̈ܐ ܘܡܫܠܡ̈ܢ ܠܝ ܐܦ ܒܪ̈ܝ̈ܫ ܟܗܢ̈ܐ ܘܣܒ̈ܝ̈ܐ ܕܥܡܐ ܟܠ ܗܘ ܕܐܬܝ ܠܘܬ ܐܢܐ ܘܐܡܪ ܠܝ ܐܙܠ ܘܐܬܚܙܐ ܠܝ

[This space in the MS. contains the opening words of the Acts, with superscription.]

ܗܘ ܕܡܠܟܐ ܕܥܡ ܒܪ ܢܘܢ ׃ ܘܐܡܪ ܠܗ ܡܠܟܐ ܕܥܡ ܒܪ ܢܘܢ ׃ ܐܝܟ ܕܐܢ ܐܢܬ ܡܫܬܕܪ ܠܝ ׃ ܐܝܟ ܕܐܢ ܐܢܬ ܡܫܬܕܪ ܠܝ ׃

וַתֵּרֶא שָׂרָה אֶת בֶּן־הָגָר הַמִּצְרִי אֲשֶׁר יָלְדָה לְאַבְרָהָם מְצַחֵק׃
וַתֹּאמֶר לְאַבְרָהָם גָּרֵשׁ הָאָמָה הַזֹּאת וְאֶת־בְּנָהּ כִּי לֹא יִירַשׁ בֶּן־הָאָמָה הַזֹּאת
עִם־בְּנִי עִם־יִצְחָק׃ וְהַדָּבָר מְאֹד בְּעֵינֵי אַבְרָהָם עַל אוֹדֹת בְּנוֹ׃
וַיֹּאמֶר אֱלֹהִים אֶל־אַבְרָהָם אַל־יֵרַע בְּעֵינֶיךָ עַל־הַנַּעַר וְעַל־אֲמָתֶךָ כֹּל אֲשֶׁר
תֹּאמַר אֵלֶיךָ שָׂרָה שְׁמַע בְּקֹלָהּ כִּי בְיִצְחָק יִקָּרֵא לְךָ זָרַע׃
וְגַם אֶת־בֶּן־הָאָמָה לְגוֹי אֲשִׂימֶנּוּ כִּי זַרְעֲךָ הוּא׃
וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר וַיִּקַּח לֶחֶם וְחֵמַת מַיִם וַיִּתֵּן אֶל־הָגָר שָׂם עַל־שִׁכְמָהּ
וְאֶת־הַיֶּלֶד וַיְשַׁלְּחֶהָ וַתֵּלֶךְ וַתִּתְעֶה בְּמִדְבַּר בְּאֵר שָׁבַע׃
וַיִּכְלוּ הַמַּיִם מִן־הַחֵמֶת וַתַּשְׁלֵךְ אֶת־הַיֶּלֶד תַּחַת אַחַד הַשִּׂיחִם׃
וַתֵּלֶךְ וַתֵּשֶׁב לָהּ מִנֶּגֶד הַרְחֹק כִּמְטַחֲוֵי קֶשֶׁת כִּי אָמְרָה אַל־אֶרְאֶה בְּמוֹת
הַיֶּלֶד וַתֵּשֶׁב מִנֶּגֶד וַתִּשָּׂא אֶת־קֹלָהּ וַתֵּבְךְּ׃
וַיִּשְׁמַע אֱלֹהִים אֶת־קוֹל הַנַּעַר וַיִּקְרָא מַלְאַךְ אֱלֹהִים אֶל־הָגָר מִן־הַשָּׁמַיִם
וַיֹּאמֶר לָהּ מַה־לָּךְ הָגָר אַל־תִּירְאִי כִּי־שָׁמַע אֱלֹהִים אֶל־קוֹל הַנַּעַר בַּאֲשֶׁר
הוּא־שָׁם׃
קוּמִי שְׂאִי אֶת־הַנַּעַר וְהַחֲזִיקִי אֶת־יָדֵךְ בּוֹ כִּי לְגוֹי גָּדוֹל אֲשִׂימֶנּוּ׃
וַיִּפְקַח אֱלֹהִים אֶת־עֵינֶיהָ וַתֵּרֶא בְּאֵר מָיִם וַתֵּלֶךְ וַתְּמַלֵּא אֶת־הַחֵמֶת מַיִם
וַתַּשְׁקְ אֶת־הַנָּעַר׃
וַיְהִי אֱלֹהִים אֶת־הַנַּעַר וַיִּגְדַּל וַיֵּשֶׁב בַּמִּדְבָּר וַיְהִי רֹבֶה קַשָּׁת׃
וַיֵּשֶׁב בְּמִדְבַּר פָּארָן וַתִּקַּח־לוֹ אִמּוֹ אִשָּׁה מֵאֶרֶץ מִצְרָיִם׃



וַיְהִי בָּעֵת הַהִוא וַיֹּאמֶר אֲבִימֶלֶךְ וּפִיכֹל שַׂר־צְבָאוֹ אֶל־אַבְרָהָם לֵאמֹר אֱלֹהִים
עִמְּךָ בְּכֹל אֲשֶׁר אָתָּה עֹשֶׂה׃
וְעַתָּה הִשָּׁבְעָה־לִּי בֵאלֹהִים הֵנָּה אִם־תִּשְׁקֹר לִי וּלְנִינִי וּלְנִכְדִּי כַּחֶסֶד אֲשֶׁר
עָשִׂיתִי עִמְּךָ תַּעֲשֶׂה עִמָּדִי וְעִם־הָאָרֶץ אֲשֶׁר גַּרְתָּה בָּהּ׃
וַיֹּאמֶר אַבְרָהָם אָנֹכִי אִשָּׁבֵעַ׃
וְהוֹכִחַ אַבְרָהָם אֶת־אֲבִימֶלֶךְ עַל אֹדוֹת בְּאֵר הַמַּיִם אֲשֶׁר גָּזְלוּ עַבְדֵי
אֲבִימֶלֶךְ׃
וַיֹּאמֶר אֲבִימֶלֶךְ לֹא יָדַעְתִּי מִי עָשָׂה אֶת־הַדָּבָר הַזֶּה וְגַם־אַתָּה לֹא הִגַּדְתָּ לִי
וְגַם אָנֹכִי לֹא שָׁמַעְתִּי בִּלְתִּי הַיּוֹם׃
וַיִּקַּח אַבְרָהָם צֹאן וּבָקָר וַיִּתֵּן לַאֲבִימֶלֶךְ וַיִּכְרְתוּ שְׁנֵיהֶם בְּרִית׃
וַיַּצֶּג אַבְרָהָם אֶת־שֶׁבַע כִּבְשֹׂת הַצֹּאן לְבַדָּהֶן׃
וַיֹּאמֶר אֲבִימֶלֶךְ אֶל־אַבְרָהָם מָה הֵנָּה שֶׁבַע כְּבָשֹׂת הָאֵלֶּה אֲשֶׁר הִצַּגְתָּ
לְבַדָּנָה׃
וַיֹּאמֶר כִּי אֶת־שֶׁבַע כְּבָשֹׂת תִּקַּח מִיָּדִי בַּעֲבוּר תִּהְיֶה־לִּי לְעֵדָה כִּי חָפַרְתִּי
אֶת־הַבְּאֵר הַזֹּאת׃
עַל־כֵּן קָרָא לַמָּקוֹם הַהוּא בְּאֵר שָׁבַע כִּי שָׁם נִשְׁבְּעוּ שְׁנֵיהֶם׃
וַיִּכְרְתוּ בְרִית בִּבְאֵר שָׁבַע וַיָּקָם אֲבִימֶלֶךְ וּפִיכֹל שַׂר־צְבָאוֹ וַיָּשֻׁבוּ אֶל־אֶרֶץ
פְּלִשְׁתִּים׃
וַיִּטַּע אֶשֶׁל בִּבְאֵר שָׁבַע וַיִּקְרָא שָׁם בְּשֵׁם יְהוָה אֵל עוֹלָם׃
וַיָּגָר אַבְרָהָם בְּאֶרֶץ פְּלִשְׁתִּים יָמִים רַבִּים׃

ארץ חדשה כי השמים הראשנים והארץ הראשונה עברו
ים עוד אינם׃ ב וירדה העיר הקדשה חדשה ירושלם
יורדת מן השמים מאת אלהים מוכנה כאשר כלה
לעדיה׃ ג ואשמע את הקול גדול מן השמים לאמר
הנה משכן אלהים עם האדם ושכן אתם והמה יהיו
לו לעמים ואלהים עמם יהיה להם לאלהים׃ ד ומחה
אלהים כל דמעה מעיניהם ומות לא יהיה עוד ואבל
וזעקה ומכאוב לא יהיו עוד כי הראשונות עברו׃
ה ויאמר היושב על הכסא הנה אנכי עשה את הכל
חדש ויאמר אלי כתוב כי הדברים האלה נאמנים
ואמתים הם׃ ו ויאמר אלי נעשו הדברים האלה
אני הוא האלפא והתו הראשית והאחרית אני
לצמא אתן ממעין מים חיים חנם׃ ז הנצח יירש
את כל אלה ואהיה לו לאלהים והוא יהיה לי לבן׃
ח ואל הירא והכפרים והמאמינים והמתעבים
והרוצחים והזונים והמכשפים ועובדי האלילים
וכל הכזבים חלקם יהיה באגם הבוער באש וגפרית
אשר הוא המות השני׃ ט ויבא אלי אחד משבעת
המלאכים אשר להם שבעת הכוסות המלאות שבעת
המגפות האחרונות ויאמר לכה ואראך את כלת
האשה אשת השה׃ י ויוליכני ברוח אל הר גדול
ונשא ויראני את העיר הקדשה ירושלם יורדת
מן השמים מאת אלהים׃ יא ולה כבוד אלהים
ואורה כאבן יקרה כאבן יספה כבלור׃ יב ולה חומה
גדולה ורמה ולה שנים עשר שערים ועל השערים
שנים עשר מלאכים ושמות כתובים עליהם שמות
שנים עשר שבטי בני ישראל׃ יג משלש שערים
מזרחה ומשלש שערים צפונה ומשלש שערים נגבה
ומשלש שערים מערבה׃ יד וחומת העיר יסודות
שנים עשר ועליהם שנים עשר שמות שנים עשר
שלחי השה׃ טו והמדבר עמי היה לו קנה זהב
למדד את העיר ואת שעריה ואת חומתה׃ טז והעיר
מרובעת אורכה כרחבה ויתמוד את העיר בקנה
על שנים עשר אלף ריס אורכה ורחבה וגבהה שוים׃
יז ויתמוד את חומתה מאה וארבעים וארבע אמות
במדת אדם אשר היא מדת המלאך׃ יח וחומתה
בנויה יספה ועיר זהב טהור דומה לזכוכית טהורה׃
יט ויסודות חומת העיר מעוטרים בכל אבן יקרה
היסוד הראשון יספה השני ספיר השלישי אחלמה
הרביעי בדלח׃ כ החמישי שחם הששי אדם
השביעי תרשיש השמיני שהם התשיעי פטדה
העשירי כרסופרס האחד עשר יקינתון השנים עשר
אחלמה׃ כא ושנים עשר השערים שנים עשר
פנינים שער אחד מפנינה אחת ורחוב העיר זהב
טהור כזכוכית׃ כב והיכל לא ראיתי בתוכה כי
יהוה אלהים צבאות הוא היכלה והשה׃ כג והעיר
לא צריכה לשמש ולירח להאיר בה כי כבוד אלהים
האיר אותה והשה מאיר לה׃ כד והגוים יתהלכו
באורה ומלכי הארץ יביאו כבודם אליה׃ כה ושעריה
לא יסגרו יומם כי לילה לא יהיה שם׃ כו והביאו
אליה כבוד הגוים וכבודם׃ כז ולא יבא אליה כל
חול ועושה תועבה ומכזב כי אם הכתובים בספר
החיים לשה׃ כב ויראני נהר מים חיים זך כבלור
יוצא מכסא אלהים והשה׃ ב בתוך רחוב העיר
ומזה ומזה לנהר עץ החיים עשה שנים עשר פרי
נותן פריו בכל חדש וחדש והעלים לרפואת הגוים׃
ג וכל חרם לא יהיה עוד וכסא אלהים והשה בתוכה
ועבדיו יעבדוהו׃ ד וראו פניו ושמו על מצחותם׃
ה ולילה לא יהיה עוד ולא יצטרכו לאור נר ואור
השמש כי אלהים יאיר עליהם ומלכו לעולמי עד׃
ו ויאמר אלי נאמנים הדברים האלה ואמתים הם
ויהוה אלהי רוחות הנביאים שלח את מלאכו להראות
לעבדיו את הנעשה במהרה׃ ז והנני בא מהרה אשרי
השמר את דברי נבואת הספר הזה׃ ח ואני יוחנן
הוא אשר שמעתי וראיתי את הדברים האלה ואחרי
אשר שמעתי וראיתי נפלתי להשתחות לפני רגלי
המלאך אשר הראני את הדברים האלה׃ ט ויאמר
אלי ראה אל תעשה כן כי עבד אני אתך ואת אחיך
הנביאים ואת השמרים את דברי הספר הזה אל

ܘܐܡܪ ܠܗ ܫܡܥܘܢ ܐܝܟ ܕܐܡܪ ܠܝ ܐܒܝ ܘܐܬܐ ܠܐ ܐܙܠ ܒܗ׃ ܘܐܡܪ ܠܗ ܐܒܘܗ ܠܐ ܬܗܘܐ ܠܟ ܗܟܝܠ ܐܠܐ ܐܢ ܫܡܥ ܠܩܠܝ ܘܐܙܠ ܒܗ׃ ܘܐܬܐ ܠܬܪܬܝܗܘܢ ܘܐܡܪ ܗܟܢܐ ܐܡܪ ܠܝ ܐܒܝ ܘܐܙܠ ܠܬ ܠܟܪܡܐ׃ ܘܐܡܪ ܠܗ ܐܒܘܗ ܠܐ ܬܗܘܐ ܠܟ ܗܟܝܠ ܐܠܐ ܐܢ ܫܡܥ ܠܩܠܝ ܘܐܙܠ ܒܗ׃ ܘܐܬܐ ܠܬܠܬܝܗܘܢ ܘܐܡܪ ܗܟܢܐ ܐܡܪ ܠܝ ܐܒܝ ܘܐܙܠ ܠܬ ܠܟܪܡܐ׃ ܘܐܡܪ ܠܗ ܐܒܘܗ ܠܐ ܬܗܘܐ ܠܟ ܗܟܝܠ ܐܠܐ ܐܢ ܫܡܥ ܠܩܠܝ ܘܐܙܠ ܒܗ׃ ܘܐܬܐ ܠܪܒܥܝܗܘܢ ܘܐܡܪ ܗܟܢܐ ܐܡܪ ܠܝ ܐܒܝ ܘܐܙܠ ܠܬ ܠܟܪܡܐ׃ ܘܐܡܪ ܠܗ ܐܒܘܗ ܠܐ ܬܗܘܐ ܠܟ ܗܟܝܠ ܐܠܐ ܐܢ ܫܡܥ ܠܩܠܝ ܘܐܙܠ ܒܗ׃ ܘܐܬܐ ܠܚܡܝܫܝܗܘܢ ܘܐܡܪ ܗܟܢܐ ܐܡܪ ܠܝ ܐܒܝ ܘܐܙܠ ܠܬ ܠܟܪܡܐ׃ ܘܐܡܪ ܠܗ ܐܒܘܗ ܠܐ ܬܗܘܐ ܠܟ ܗܟܝܠ ܐܠܐ ܐܢ ܫܡܥ ܠܩܠܝ ܘܐܙܠ ܒܗ׃ ܘܐܬܐ ܠܫܬܝܬܝܗܘܢ ܘܐܡܪ ܗܟܢܐ ܐܡܪ ܠܝ ܐܒܝ ܘܐܙܠ ܠܬ ܠܟܪܡܐ׃ ܘܐܡܪ ܠܗ ܐܒܘܗ ܠܐ ܬܗܘܐ ܠܟ ܗܟܝܠ ܐܠܐ ܐܢ ܫܡܥ ܠܩܠܝ ܘܐܙܠ ܒܗ׃ ܘܐܬܐ ܠܫܒܥܝܗܘܢ ܘܐܡܪ ܗܟܢܐ ܐܡܪ ܠܝ ܐܒܝ ܘܐܙܠ ܠܬ ܠܟܪܡܐ׃ ܘܐܡܪ ܠܗ ܐܒܘܗ ܠܐ ܬܗܘܐ ܠܟ ܗܟܝܠ ܐܠܐ ܐܢ ܫܡܥ ܠܩܠܝ ܘܐܙܠ ܒܗ׃ ܘܐܬܐ ܠܬܡܢܝܗܘܢ ܘܐܡܪ ܗܟܢܐ ܐܡܪ ܠܝ ܐܒܝ ܘܐܙܠ ܠܬ ܠܟܪܡܐ׃ ܘܐܡܪ ܠܗ ܐܒܘܗ ܠܐ ܬܗܘܐ ܠܟ ܗܟܝܠ ܐܠܐ ܐܢ ܫܡܥ ܠܩܠܝ ܘܐܙܠ ܒܗ׃ ܘܐܬܐ ܠܬܫܥܝܗܘܢ ܘܐܡܪ ܗܟܢܐ ܐܡܪ ܠܝ ܐܒܝ ܘܐܙܠ ܠܬ ܠܟܪܡܐ׃ ܘܐܡܪ ܠܗ ܐܒܘܗ ܠܐ ܬܗܘܐ ܠܟ ܗܟܝܠ ܐܠܐ ܐܢ ܫܡܥ ܠܩܠܝ ܘܐܙܠ ܒܗ׃ ܘܐܬܐ ܠܥܣܪܝܗܘܢ ܘܐܡܪ ܗܟܢܐ ܐܡܪ ܠܝ ܐܒܝ ܘܐܙܠ ܠܬ ܠܟܪܡܐ׃ ܘܐܡܪ ܠܗ ܐܒܘܗ ܠܐ 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ܫܡܥ ܠܩܠܝ ܘܐܙܠ ܒܗ׃ ܘܐܬܐ ܠܠܘܬ ܬܠܬܝܢ ܘܐܡܪ ܗܟܢܐ ܐܡܪ ܠܝ ܐܒܝ ܘܐܙܠ ܠܬ ܠܟܪܡܐ׃ ܘܐܡܪ ܠܗ ܐܒܘܗ ܠܐ ܬܗܘܐ ܠܟ ܗܟܝܠ ܐܠܐ ܐܢ ܫܡܥ ܠܩܠܝ ܘܐܙܠ ܒܗ׃ ܘܐܬܐ ܠܠܘܬ ܫܒܥܝܢ ܘܐܡܪ ܗܟܢܐ ܐܡܪ ܠܝ ܐܒܝ ܘܐܙܠ ܠܬ ܠܟܪܡܐ׃ ܘܐܡܪ ܠܗ ܐܒܘܗ ܠܐ ܬܗܘܐ ܠܟ ܗܟܝܠ ܐܠܐ ܐܢ ܫܡܥ ܠܩܠܝ ܘܐܙܠ ܒܗ׃ ܘܐܬܐ ܠܠܘܬ ܬܡܢܝܢ ܘܐܡܪ ܗܟܢܐ ܐܡܪ ܠܝ ܐܒܝ ܘܐܙܠ ܠܬ ܠܟܪܡܐ׃ ܘܐܡܪ ܠܗ ܐܒܘܗ ܠܐ ܬܗܘܐ ܠܟ ܗܟܝܠ ܐܠܐ ܐܢ ܫܡܥ ܠܩܠܝ ܘܐܙܠ ܒܗ׃ ܘܐܬܐ ܠܠܘܬ ܬܫܥܝܢ ܘܐܡܪ ܗܟܢܐ ܐܡܪ ܠܝ ܐܒܝ ܘܐܙܠ ܠܬ ܠܟܪܡܐ׃ ܘܐܡܪ ܠܗ ܐܒܘܗ ܠܐ ܬܗܘܐ ܠܟ ܗܟܝܠ ܐܠܐ ܐܢ ܫܡܥ ܠܩܠܝ ܘܐܙܠ ܒܗ׃ ܘܐܬܐ ܠܡܐܐ ܘܐܡܪ ܗܟܢܐ ܐܡܪ ܠܝ ܐܒܝ ܘܐܙܠ ܠܬ ܠܟܪܡܐ׃ ܘܐܡܪ ܠܗ ܐܒܘܗ ܠܐ ܬܗܘܐ ܠܟ ܗܟܝܠ ܐܠܐ ܐܢ ܫܡܥ ܠܩܠܝ ܘܐܙܠ ܒܗ׃ ܘܐܬܐ ܠܡܐܐ ܘܚܕ ܘܐܡܪ ܗܟܢܐ ܐܡܪ ܠܝ ܐܒܝ ܘܐܙܠ ܠܬ ܠܟܪܡܐ׃ ܘܐܡܪ ܠܗ ܐܒܘܗ ܠܐ ܬܗܘܐ ܠܟ ܗܟܝܠ ܐܠܐ ܐܢ ܫܡܥ ܠܩܠܝ ܘܐܙܠ ܒܗ׃ ܘܐܬܐ ܠܡܐܐ ܘܬܪܝܢ ܘܐܡܪ ܗܟܢܐ ܐܡܪ ܠܝ ܐܒܝ ܘܐܙܠ ܠܬ ܠܟܪܡܐ׃ ܘܐܡܪ ܠܗ ܐܒܘܗ ܠܐ ܬܗܘܐ ܠܟ ܗܟܝܠ ܐܠܐ ܐܢ ܫܡܥ ܠܩܠܝ ܘܐܙܠ ܒܗ׃ ܘܐܬܐ ܠܡܐܐ ܘܬܠܬ ܘܐܡܪ ܗܟܢܐ ܐܡܪ ܠܝ ܐܒܝ ܘܐܙܠ ܠܬ ܠܟܪܡܐ׃ ܘܐܡܪ ܠܗ ܐܒܘܗ ܠܐ ܬܗܘܐ ܠܟ ܗܟܝܠ ܐܠܐ ܐܢ ܫܡܥ ܠܩܠܝ ܘܐܙܠ ܒܗ׃ ܘܐܬܐ ܠܡܐܐ ܘܐܪܒܥ ܘܐܡܪ ܗܟܢܐ ܐܡܪ ܠܝ ܐܒܝ ܘܐܙܠ ܠܬ ܠܟܪܡܐ׃ ܘܐܡܪ ܠܗ ܐܒܘܗ ܠܐ ܬܗܘܐ ܠܟ ܗܟܝܠ ܐܠܐ ܐܢ ܫܡܥ ܠܩܠܝ ܘܐܙܠ ܒܗ׃ ܘܐܬܐ ܠܡܐܐ ܘܚܡܫ ܘܐܡܪ ܗܟܢܐ ܐܡܪ ܠܝ ܐܒܝ 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ܗܘ ܕܥܒܕ ܠܗ ܥܘܠܐ ܘܫܘܝܐ ܒܥܝܢ̈ܘܗܝ ܕܐܠܗܐ ܘܫܪܝ ܠܗ ܒܝܬ ܡܫܟܢܗ ܐܝܟ ܕܐܡܪ ܒܟܬܒ̈ܐ ܩܕܝܫ̈ܐ ܕܠܐ ܫܠܛ ܒܗ ܡܠܟ ܡܘܬܐ ܐܦ ܠܐ ܚܙܐ ܫܚܬܐ ܘܠܐ ܢܚܙܐ ܒܠܝܐ ܐܦ ܠܐ ܢܕܥ ܠ

لهم ملجا حنجا هم
ربه جهو سلم ملجا ربه
ان ان حسبه ربه ملجا.
ان خم ملحبلم ملجا.
لهجا حل ترسهم.
ربه ملجا ربه ملجا
هم ملجا ربه ملجا
ملجا.
هم

ܘܐܡܪ ܠܗ ܡܪܝ ܐܢ ܐܝܬ ܠܟ ܐܡܘܪ ܠܗ ܠܐ ܐܝܬ ܠܝ ܐܠܐ ܕܐܢ ܐܬ ܐܢܐ ܐܫܕܪ ܠܟ ܠܘܬ ܐܢܫ ܐܚܪ

ܫܠܝܚ ܡܫܝܚܐ ܕܐܝܬ ܠܗ ܫܘܠܛܢ ܒܫܡܝܐ ܘܒܐܪܥܐ ܐܦ ܠܗ ܫܠܝܛ ܐܢܬ ܕܟܠ ܒܣܪܐ ܬܬܝܗܒ ܠܗ ܕܢܗܒ ܠܗܘܢ ܚܝܐ ܕܠܥܠܡ ܗܕܐ ܘܠܥܠܡ ܥܠܡܝܢ ܐܝܬ ܠܗ ܫܘܠܛܢ

8 ⁊ ſi quis uenerit ad uos et non
adtulerit doctrinam hanc, nolite
recipere eum in domum neque
10 aue dixeritis illi. qui enim dicit illi
aue communicat operibus malis
eius. multa habeo scribere uobis
sed nolui per chartam et atramentum.
spero enim me uenturum esse ad uos
12 et os ad os loqui. ut gaudium
uestrum impletum sit. ⁊ salutant te
filii electae sororis tuae. ⁊ ego
14 ipse. ⁊ hoc scribo tibi ut sciatis
quomodo oporteat uos conuersari
in domo dei. quae est ecclesia dei
uiui. columna et firmamentum
16 ueritatis. et sine dubio magnum
est pietatis sacramentum. quod
manifestatum est in carne. iustificatum
est in spiritu. uisum est angelis.
praedicatum est gentibus. creditum
est in mundo. adsumptum est in gloria.

XVII 1 Haec autem scribo tibi. quia
uideo te habere in animo tuo
quaedam de scripturis sanctis
quae dixit dominus. non enim
3 uenit ad uocationem meam. sed
ad uocationem eorum qui peccauerunt.

ܘܐܡܪ ܠܗ ܡܪܝ ܐܝܟ ܐܢ ܐܫܬܘܒܩ ܠܟ ܐܒܐ ܘܐܡ ܐܢ ܐܫܬܘܒܩ ܠܟ ܐܡ ܘܐܒܐ ܐܢܐ ܠܐ ܐܫܬܘܒܩ ܠܟ ܐܡ ܐܢ ܐܫܬܘܒܩ ܠܟ ܐܒܐ ܐܠܐ ܐܢ ܐܫܬܘܒܩ ܠܟ ܐܡ ܘܐܒܐ ܐܢ

ܘܐܡܪ ܠܗ ܡܪܝ ܐܢ ܐܝܬ ܠܟ ܒܪ ܐܘ ܒܬ ܠܐ ܬܫܬܟܚ ܠܡ ܠܡܐ ܕ

ܐܟ ܐܝܟ ܕܐܡܪ ܠܐ ܢܥܒܕ ܠ

ולמה אמרתי אשר לא אמרתי׃ ויהי דבר־יהוה אלי לאמר׃ XIII
הלוך וקנית לך אזור פשתים ושמתו על־מתניך ובמים לא תביאהו׃
וקניתי את־האזור כדבר יהוה ואשם על־מתני׃ ויהי דבר־יהוה
אלי שנית לאמר׃ קח את־האזור אשר־קנית אשר על־מתניך
וקום לך פרתה ושם אתו שם בנקרת הסלע׃ וילך ואטמנהו
בפרת כאשר צוני יהוה׃ ויהי מקץ ימים רבים ויאמר יהוה
אלי קום לך פרתה וקח משם את־האזור אשר צויתיך שם
לטמנו שם׃ ואלך פרתה ואחפר ואקח את־האזור מן־המקום
אשר טמנתיו שם והנה נרקב האזור לא יצלח לכל׃ ויהי דבר־
יהוה אלי לאמר׃ כה אמר יהוה הנני משחית את־גאון יהודה
ואת־גאון ירושלם הרבה׃ העם הזה הרעים הנמאסים לשמוע
את־דברי ההלכים בשררות לבם וילכו אחרי אלהים אחרים
לעבדם ולהשתחות להם והיו כאזור הזה אשר לא יצלח לכל׃
כי כאשר ידבק האזור אל־מתני איש כן הדבקתי אלי את־כל־
בית־ישראל ואת־כל־בית יהודה נאם־יהוה להיות לי לעם ולשם
ולתהלה ולתפארת ולא שמעו׃ ואמרת אליהם כה אמר יהוה
אלהי ישראל כל־נבל ימלא יין וידעו כל־נבל יין האמר יאמרון
אליך הידוע לא ידענו׃ ואמרת אליהם כה אמר יהוה הנני
ממלא את כל־יושבי הארץ הזאת ואת־המלכים היושבים לדויד
על־כסאו ואת־הכהנים ואת־הנביאים ואת כל־יושבי ירושלם
שכרון׃ ונפצתים איש מאחיהו והאבות יחדו נאם־יהוה לא
אחמול ולא אחוס ולא ארחם מהשחיתם׃ שמעו והאזינו אל
תגבהו כי יהוה דבר׃ תנו ליהוה אלהיכם כבוד בטרם יחשיך
ובטרם יתגו רגליכם על־הרי נשף וקויתם לאור וישמה לצלמות
ויתו לערפל׃ ואם־לא תשמעוה במסתרים תבכה נפשי מפני
גאון ודמעה תדמע ותרד עיני דמעה כי נשבה עדר יהוה׃
אמר אל־המלך ואל־הגבירה השפלו שבו כי ירד מראשותיכם
עטרת תפארתכם׃ ערי הנגב סגרו ואין פתח להגלות יהודה כלה
כלה׃ שאו עיניכם וראו הבאים מצפון איה העדר נתן לך צאן
תפארתך׃ מה־תאמרי כי יפקד עליך ואת למדת עליהם לאלוף
והיו לראש הלוא חבלים יאחזוך כיולדה׃ וכי תאמרי בלבבך
על רב עונך נחשפו שוליך נחמסו עקביך׃ היהפך כושי עורו
ונמר פתחיו אף אתן תוכלו להיטיב למודי הרע׃ ואפיצם
כקש עובר על־רוח מדבר׃ זה גורלך מנת מדיך מאתי נאם־יהוה
אשר שכחת אותי ותבטחי בשקר׃ וגם אני חשפתי שוליך על־
פניך ותראה קלונך׃ נאפופיך ומצהלותיך זמת זנונך על־גבעות
בשדה ראיתיך הוי לך ירושלם לא תטהרי אחרי מתי עוד׃

ומשלו בכל הארץ. ויהי בראשית
ברא אלהים את השמים ואת הארץ.
והארץ היתה תהו ובהו וחשך על
פני תהום ורוח אלהים מרחפת על
פני המים. ויאמר אלהים יהי אור
ויהי אור. וירא אלהים את האור
כי טוב ויבדל אלהים בין האור
ובין החשך. ויקרא אלהים לאור
יום ולחשך קרא לילה. ויהי ערב
ויהי בקר יום אחד. ויאמר אלהים
יהי רקיע בתוך המים ויהי מבדיל
בין מים למים. ויעש אלהים את
הרקיע ויבדל בין המים אשר מתחת
לרקיע ובין המים אשר מעל לרקיע
ויהי כן. ויקרא אלהים לרקיע שמים
ויהי ערב ויהי בקר יום שני. ויאמר
אלהים יקוו המים מתחת השמים
אל מקום אחד ותראה היבשה ויהי
כן. ויקרא אלהים ליבשה ארץ
ולמקוה המים קרא ימים. וירא
אלהים כי טוב. ויאמר אלהים
תדשא הארץ דשא עשב מזריע זרע
עץ פרי עשה פרי למינו אשר זרעו
בו על הארץ. ויהי כן. ותוצא הארץ
דשא עשב מזריע זרע למינהו ועץ
עשה פרי אשר זרעו בו למינהו.
וירא אלהים כי טוב. ויהי ערב ויהי
בקר יום שלישי. ויאמר אלהים
יהי מארת ברקיע השמים להבדיל
בין היום ובין הלילה והיו לאתת
ולמועדים ולימים ושנים. והיו
למאורת ברקיע השמים להאיר על
הארץ. ויהי כן. ויעש אלהים את
שני המארת הגדלים את המאור
הגדל לממשלת היום ואת המאור
הקטן לממשלת הלילה ואת הכוכבים.
ויתן אתם אלהים ברקיע השמים
להאיר על הארץ. ולמשל ביום
ובלילה ולהבדיל בין האור ובין
החשך. וירא אלהים כי טוב. ויהי
ערב ויהי בקר יום רביעי. ויאמר
אלהים ישרצו המים שרץ נפש חיה
ועוף יעופף על הארץ על פני רקיע
השמים. ויברא אלהים את התנינם
הגדלים ואת כל נפש החיה הרמשת
אשר שרצו המים למינהם ואת כל
עוף כנף למינהו. וירא אלהים כי
טוב. ויברך אתם אלהים לאמר פרו
ורבו ומלאו את המים בימים והעוף
ירב בארץ. ויהי ערב ויהי בקר יום
חמישי. ויאמר אלהים תוצא הארץ
נפש חיה למינה בהמה ורמש וחיתו
ארץ למינה. ויהי כן. ויעש אלהים
את חית הארץ למינה ואת הבהמה
למינה ואת כל רמש האדמה למינהו.
וירא אלהים כי טוב. ויאמר אלהים
נעשה אדם בצלמנו כדמותנו וירדו
בדגת הים ובעוף השמים ובבהמה
ובכל הארץ ובכל הרמש הרמש על
הארץ. ויברא אלהים את האדם
בצלמו בצלם אלהים ברא אתו זכר
ונקבה ברא אתם. ויברך אתם
אלהים ויאמר להם אלהים פרו ורבו
ומלאו את הארץ וכבשה ורדו בדגת
הים ובעוף השמים ובכל חיה הרמשת
על הארץ. ויאמר אלהים הנה נתתי
לכם את כל עשב זרע זרע אשר על
פני כל הארץ ואת כל העץ אשר בו
פרי עץ זרע זרע לכם יהיה לאכלה.
ולכל חית הארץ ולכל עוף השמים
ולכל רומש על הארץ אשר בו נפש
חיה את כל ירק עשב לאכלה. ויהי
כן. וירא אלהים את כל אשר עשה
והנה טוב מאד. ויהי ערב ויהי בקר
יום הששי. ויכלו השמים והארץ
וכל צבאם. ויכל אלהים ביום
השביעי מלאכתו אשר עשה וישבת
ביום השביעי מכל מלאכתו אשר
עשה. ויברך אלהים את יום השביעי
ויקדש אתו כי בו שבת מכל מלאכתו
אשר ברא אלהים לעשות. אלה
תולדות השמים והארץ בהבראם
ביום עשות יהוה אלהים ארץ
ושמים. וכל שיח השדה טרם יהיה
בארץ וכל עשב השדה טרם יצמח
כי לא המטיר יהוה אלהים על הארץ
ואדם אין לעבד את האדמה. ואד
יעלה מן הארץ והשקה את כל פני
האדמה. ויצר יהוה אלהים את
האדם עפר מן האדמה ויפח באפיו
נשמת חיים ויהי האדם לנפש חיה.
ויטע יהוה אלהים גן בעדן מקדם
וישם שם את האדם אשר יצר. ויצמח
יהוה אלהים מן האדמה כל עץ נחמד
למראה וטוב למאכל ועץ החיים
בתוך הגן ועץ הדעת טוב ורע.
ונהר יצא מעדן להשקות את הגן
ומשם יפרד והיה לארבעה ראשים.
שם האחד פישון הוא הסבב את כל
ארץ החוילה אשר שם הזהב. וזהב
הארץ ההוא טוב שם הבדלח ואבן
השהם. ושם הנהר השני גיחון הוא
הסובב את כל ארץ כוש. ושם הנהר
השלישי חדקל הוא ההלך קדמת
אשור והנהר הרביעי הוא פרת.
ויקח יהוה אלהים את האדם וינחהו
בגן עדן לעבדה ולשמרה. ויצו יהוה
אלהים על האדם לאמר מכל עץ הגן
אכל תאכל. ומעץ הדעת טוב ורע
לא תאכל ממנו כי ביום אכלך ממנו
מות תמות. ויאמר יהוה אלהים לא
טוב היות האדם לבדו אעשה לו עזר
כנגדו. ויצר יהוה אלהים מן האדמה
כל חית השדה ואת כל עוף השמים
ויבא אל האדם לראות מה יקרא לו
וכל אשר יקרא לו האדם נפש חיה
הוא שמו. ויקרא האדם שמות לכל
הבהמה ולעוף השמים ולכל חית
השדה ולאדם לא מצא עזר כנגדו.
ויפל יהוה אלהים תרדמה על האדם
ויישן ולקח אחת מצלעתיו ויסגר
בשר תחתנה. ויבן יהוה אלהים את
הצלע אשר לקח מן האדם לאשה
ויבאה אל האדם. ויאמר האדם זאת
הפעם עצם מעצמי ובשר מבשרי
לזאת יקרא אשה כי מאיש לקחה
זאת. על כן יעזב איש את אביו ואת
אמו ודבק באשתו והיו לבשר אחד.
והיו שניהם ערומים האדם ואשתו
ולא יתבששו. והנחש היה ערום
מכל חית השדה אשר עשה יהוה
אלהים ויאמר אל האשה אף כי אמר
אלהים לא תאכלו מכל עץ הגן.
ותאמר האשה אל הנחש מפרי עץ
הגן נאכל. ומפרי העץ אשר בתוך
הגן אמר אלהים לא תאכלו ממנו
ולא תגעו בו פן תמתון. ויאמר הנחש
אל האשה לא מות תמתון. כי ידע
אלהים כי ביום אכלכם ממנו ונפקחו
עיניכם והייתם כאלהים יודעי טוב
ורע. ותרא האשה כי טוב העץ
למאכל וכי תאוה הוא לעינים ונחמד
העץ להשכיל ותקח מפריו ותאכל
ותתן גם לאישה עמה ויאכל. ותפקחנה
עיני שניהם וידעו כי עירמם הם
ויתפרו עלה תאנה ויעשו להם חגרת.
וישמעו את קול יהוה אלהים מתהלך
בגן לרוח היום ויתחבא האדם ואשתו
מפני יהוה אלהים בתוך עץ הגן.
ויקרא יהוה אלהים אל האדם ויאמר
אליו איכה. ויאמר את קלך שמעתי
בגן ואירא כי עירם אנכי ואתחבא.
ויאמר מי הגיד לך כי עירם אתה
המן העץ אשר צויתיך לבלתי אכל
ממנו אכלת. ויאמר האדם האשה
אשר נתת עמדי היא נתנה לי מן העץ
ואכל. ויאמר יהוה אלהים לאשה
מה זאת עשית. ותאמר האשה הנחש
השיאני ואכל. ויאמר יהוה אלהים
אל הנחש כי עשית זאת ארור אתה
מכל הבהמה ומכל חית השדה על
גחנך תלך ועפר תאכל כל ימי חייך.
ואיבה אשית בינך ובין האשה ובין
זרעך ובין זרעה הוא ישופך ראש
ואתה תשופנו עקב. ואל האשה אמר
הרבה ארבה עצבונך והרנך בעצב
תלדי בנים ואל אישך תשוקתך והוא
ימשל בך. ולאדם אמר כי שמעת
לקול אשתך ותאכל מן העץ אשר
צויתיך לאמר לא תאכל ממנו ארורה
האדמה בעבורך בעצבון תאכלנה כל
ימי חייך. וקוץ ודרדר תצמיח לך
ואכלת את עשב השדה. בזעת אפיך
תאכל לחם עד שובך אל האדמה כי
ממנה לקחת כי עפר אתה ואל עפר
תשוב. ויקרא האדם שם אשתו חוה
כי היא היתה אם כל חי. ויעש יהוה
אלהים לאדם ולאשתו כתנות עור
וילבשם. ויאמר יהוה אלהים הן
האדם היה כאחד ממנו לדעת טוב
ורע ועתה פן ישלח ידו ולקח גם
מעץ החיים ואכל וחי לעלם. וישלחהו
יהוה אלהים מגן עדן לעבד את
האדמה אשר לקח משם. ויגרש את
האדם וישכן מקדם לגן עדן את
הכרבים ואת להט החרב המתהפכת
לשמר את דרך עץ החיים.

ܗܘ ܕܐܡܪ ܠܗ ܐܒܐ ܕܐܢܬ ܐܝܟ ܒܪܗ ܐܢܐ ܘܐܢܬ ܐܝܟ ܒܪܬܝ

ܡܢ ܕܚܕ ܡܫܬܐ ܕܝܢ ܘܠܐ ܫܒܩ ܠܗ ܡܕܡ ܕܢܥܒܕ ܠܗ ܐܝܟ ܕܐܡܪ ܐܢܐ ܠܟ ܕܐܦ ܠܐ ܫܒܩ ܠܟ ܡܕܡ ܕܢܥܒܕ ܠܝ

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ۝ مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا ۝ لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ۝ وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا ۝ وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ۝ وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَئُوهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ۝ يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ۝ وَإِنْ كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا ۝ يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا ۝ وَمَنْ يَقْنُتْ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ۝ يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا ۝ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ۝ وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ۝ إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ۝ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ۝ وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ۝ مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا ۝ الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَىٰ بِاللَّهِ حَسِيبًا ۝ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَٰكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ۝ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۝ هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ۝ تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ۝ يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ۝ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ۝ وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا ۝ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا ۝ يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّاتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَالَاتِكَ اللَّاتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝ تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَٰلِكَ أَدْنَىٰ أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَّ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ۝ لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَقِيبًا ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ وَلَٰكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَٰلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ۝ إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ۝ لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءِ إِخْوَانِهِنَّ وَلَا أَبْنَاءِ أَخَوَاتِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ وَاتَّقِينَ اللَّهَ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ۝ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ۝ إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ۝ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا ۝ يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝ لَئِنْ لَمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ۝ مَلْعُونِينَ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِّلُوا تَقْتِيلًا ۝ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ۝ يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ۝ إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ۝ خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ۝ يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَا ۝ وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا ۝ رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيرًا ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ۝ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۝ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ۝ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ۝ لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيرًا ۝ سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ ۝ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ ۝ وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَٰلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ ۝ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۝ وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِنْ رِجْزٍ أَلِيمٌ ۝ وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقَّ وَيَهْدِي إِلَىٰ صِرَاطِ الْعَزِيزِ الْحَمِيدِ ۝ وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ ۝ أَفْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ۝ أَفَلَمْ يَرَوْا إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنَ السَّمَاءِ وَالْأَرْضِ إِنْ نَشَأْ نَخْسِفْ بِهِمُ الْأَرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِنَ السَّمَاءِ إِنَّ فِي ذَٰلِكَ لَآيَةً لِكُلِّ عَبْدٍ مُنِيبٍ ۝ وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ وَأَلَنَّا لَهُ الْحَدِيدَ ۝ أَنِ اعْمَلْ سَابِغَاتٍ وَقَدِّرْ فِي السَّرْدِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ۝ وَلِسُلَيْمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ وَمِنَ الْجِنِّ مَنْ يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَنْ يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ ۝ يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِيبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَاتٍ اعْمَلُوا آلَ دَاوُودَ شُكْرًا وَقَلِيلٌ مِنْ عِبَادِيَ الشَّكُورُ ۝ فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ۝ لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ ۝ فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَيْ أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَيْءٍ مِنْ سِدْرٍ قَلِيلٍ ۝ ذَٰلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا وَهَلْ نُجَازِي إِلَّا الْكَفُورَ ۝ وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرًى ظَاهِرَةً وَقَدَّرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا آمِنِينَ ۝ فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ۝ وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ ۝ وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ۝ قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ ۝ وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّىٰ إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقَّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ۝ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُبِينٍ ۝ قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نُسْأَلُ عَمَّا تَعْمَلُونَ ۝ قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ۝ قُلْ أَرُونِيَ الَّذِينَ أَلْحَقْتُمْ بِهِ شُرَكَاءَ كَلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ۝ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝ وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ۝ قُلْ لَكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَأْخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ ۝ وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَٰذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ۝ قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ مُجْرِمِينَ ۝ وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا وَأَسَرُّوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ۝ وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ۝ وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ ۝ قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝ وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضِّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ آمِنُونَ ۝ وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ۝ قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ ۝ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَٰؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ۝ قَالُوا سُبْحَانَكَ أَنْتَ وَلِيُّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ۝ فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ۝ وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هَٰذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ آبَاؤُكُمْ وَقَالُوا مَا هَٰذَا إِلَّا إِفْكٌ مُفْتَرًى وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنْ هَٰذَا إِلَّا سِحْرٌ مُبِينٌ ۝ وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ۝ وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَغُوا مِعْشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ ۝ قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مَثْنَىٰ وَفُرَادَىٰ ثُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ۝ قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۝ قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَّامُ الْغُيُوبِ ۝ قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ ۝ قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحِي إِلَيَّ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ ۝ وَلَوْ تَرَىٰ إِذْ فَزِعُوا فَلَا فَوْتَ وَأُخِذُوا مِنْ مَكَانٍ قَرِيبٍ ۝ وَقَالُوا آمَنَّا بِهِ وَأَنَّىٰ لَهُمُ التَّنَاوُشُ مِنْ مَكَانٍ بَعِيدٍ ۝ وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْذِفُونَ بِالْغَيْبِ مِنْ مَكَانٍ بَعِيدٍ ۝ وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ ۝ الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝ يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ يَرْزُقُكُمْ

ܠܐ ܢܫܬܟܚ ܒܗ ܐܢܫ ܟܠ ܝܘܡܝ ܚܝܐ ܕܐܠܗܐ ܗܘ ܥܡ ܫܠܡܘܗܝ ܕܐܢܫ ܐܦ ܠܐ ܝܕܥ ܐܢܫ ܓܒ ܕܣܢܐ ܐܘ ܕܚܒܐ ܡܛܠ ܕܟܠ ܕܐܬܐ ܩܕܡ ܟܠ ܚܕ ܗܟܝܠ ܗܘ ܠܟܠ ܚܕ ܘܠܛܒܐ ܘܠܒܝܫܐ ܘܠܟܝܢܐ ܘܠܛܡܐ ܘܠܩܕܝܫܐ ܘܠܚܘܠܐ ܘܠܕܒܚܐ ܘܠܕܠܐ ܕܕܒܚ ܠܗ ܟܕ ܚܛܝܐ ܗܘ ܟܕ ܛܒܐ ܗܟܢܐ ܗܘ ܕܚܠܦ ܕܚܠܦ ܠܐ ܫܠܝܛ ܐܢܫ ܥܠ ܒܥܝܪܐ ܕܠܐ ܫܠܝܛ ܐܢܫ ܒܪܘܚ ܕܠܐ ܫܠܝܛ ܐܢܫ ܒܝܘܡ ܕܡܘܬܐ ܘܠܐ ܫܠܝܛ ܐܢܫ ܒܡܠܚܡܬܐ ܗܟܢܐ ܠܐ ܢܫܠܚ ܐܢܫ ܐܝܕܗ ܒܚܪܒܐ ܘܠܐ ܢܫܬܟܚ ܒܗ

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ܐܡܪ ܠܗ ܒܥܠܡܐ ܕܐܬܐ
ܕܫܠܡ ܐܢܐ ܠܟ ܡܪܝ
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[This space in the MS. contains the closing words of St. John's Gospel, with subscription.]

# [illegible]

## [illegible] [illegible] [illegible]

## [illegible].

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[illegible] [illegible]

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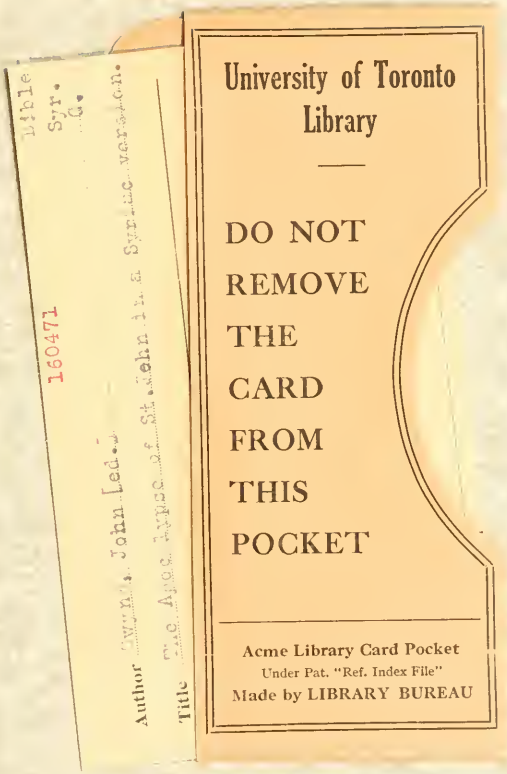
# Rule

Rule one rule two

Rule three.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